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THE NATURE AND AIM OF THE PRIESTS' EUCHARISTIC LEAGUE.

THE Philistines of old had put their army in battle array against Israel. At the first onset the Israelites were defeated; yet they hoped for victory, saying: "Let us fetch unto us the Ark of the Covenant of the Lord, from Silo, and let it come in the midst of us, that it may save us from the hand of our enemies. So the people sent to Silo and they brought from thence the Ark of the Covenant, and the two sons of Heli, Ophni and Phinees, were with the Ark. And when the Ark was come into the camp, all Israel shouted with a great shout. And the Philistines hearing the shout and understanding that the Ark of the Covenant was come into the camp, were afraid, saying: God is come into the camp. And sighing they said: Woe to us; who shall deliver us?" The Philistines fought and Israel was overthrown. Why was Israel overthrown, even though the Ark of the Covenant, the pledge of God's presence with the people, was in their midst, in charge of the priests? May we not justly look for the reason in these words of the Bible: "The sons of Heli were . . . not knowing the Lord, nor the office of

the priests to the people . . . They withdrew men from the sacrifice of the Lord." I Kings ii, 12, 13, 17. What the Ark of the Covenant was to the Israelites the Blessed Eucharist is, in a more eminent degree, to the Christian. In it lies the strength as well as the grandeur of the cause for which we, as members of the Church militant, stand in defence. Yet victory is not assured unless the "sons of Heli," the anointed priests of the Lord, unite to fulfill with knowledge and love "the office of the priests to the people."

It is, then, to bring into our camp the infallible means of victory against the enemies of God's chosen host, that the "Priests' Eucharistic League" has been established. Through it the twofold discipline of love and vigilance is fostered, and the soldiers of Christ's army support one another in their perfect conformity to the movements of their royal Leader.

The saintly Father Julian Eymard, prompted by his love for the Blessed Sacrament, conceived the fruitful idea of forming a congregation of priests whose exclusive duty would be to serve as a permanent bodyguard, and kindle devotion to their Eucharistic Lord. Desirous, moreover, to draw the entire secular clergy into permanent and close co-operation with his noble Legion, he established the Eucharistic League of Priests who were to give a practical answer to our common divine Master's invitation to watch with Him in His struggle against the powers of darkness, by devoting a fixed hour to adoration before the Blessed Sacrament once a week. Of this latter union Pope Pius IX., said: "This idea comes from heaven. I am convinced that the Church stands in need of it. All means should be employed to spread the knowledge of the Holy Eucharist." "Can I not watch with my Lord present in the Tabernacle one hour out of the 168 hours of every week?" This question numerous clerics throughout the world have been induced to ask themselves since the day (16th of June, 1887), when the Priests' Eucharistic League was canonically erected at Rome by His Eminence Cardinal Parocchi, Vicar General of His Holiness Leo XIII. Up to the date of this our first American

Eucharistic Convention at Notre Dame, Indiana, 30,000 priests throughout the Catholic world have answered courageously and earnestly: "I can and I will watch one hour every week with my Eucharistic Lord." As members of the Eucharistic League they are keeping watchful company with their divine Friend at the foot of His altar. While thus fulfilling the ardent desire of His Sacred Heart, they are making use of a most efficacious means to preserve and increase their knowledge of God and of God's truths, to persevere and grow in the virtues that are indispensable to their sublime office and dignity, to strengthen themselves against the attacks of the hereditary enemy of their souls. The continuous intercourse, during the hour of adoration, with Him "who is the true light which enlighteneth every man that cometh into this world," cannot fail to enlighten more and more the mind and intellect, and to warm the heart of the priest. It will greatly fructify the personal efforts within the range of his sacred studies, to which a true priest feels it necessary to devote himself. Deeply penetrated with the light of Christ's real presence in the Eucharist, shed upon him during the hour of the weekly watch, how could he, each morning ascend the altar otherwise than with a full sense of his tremendous responsibility, with purity of heart and intention? This same light is a warning to him against fatal lukewarmness and indifference so easily acquired in his daily dealings with the Most Holy of Holies. A better knowledge of the Lord must produce a better imitation of Him. Christ in the Eucharist is not only the light and the truth, He is also the way and the life. Christ demands from His followers incessant prayer, as He Himself had spent, during His earthly life, whole nights in prayer. The life of our hidden Lord in the Holy Eucharist serves us as a model of uninterrupted prayer. At that little gate of the Tabernacle the priest will never cry in vain: "Lord, teach me to pray, grant me always the true spirit of prayer." Our age is alarmingly materialistic; fostering a spirit of inordinate liberty and independence, it blindly aspires to shake off the yoke of law and authority.

How shall we priests better learn the necessary detachment from material riches and enjoyments, than by listening to the silent admonitions of Him, who in this life was the greatest lover of poverty, not having where to lay His head, and who in His Eucharistic life lovingly divests Himself of all outward greatness and splendor? Where can we priests more easily and thoroughly acquire solid humility, ready and cheerful submission to lawful authority, than here at the foot of the altar where our meek, humble and obedient Lord preaches these virtues continually in the Eucharist? And how shall we more surely deserve the crowning grace to abide in the knowledge and love of God till life's last hour, and to fight the last good fight, when the attacks of our soul's enemies will be most fierce, than by often abiding whole hours in adoration and prayer before the sacred tabernacle? Ophni and Phinees, the priests of old, "were not knowing the Lord" and in the hour of battle derived no help and safety from the Ark of the Covenant, either for themselves or for their people.

The next aim of our Eucharistic League is the direct and inevitable sequence of the first. Whilst awakening in the priests the true spirit of adoration, our League aims at the same time at making them zealous apostles of the divine Eucharist, who glory in working by all available means to enkindle in the people a great faith and devotion toward the most holy Sacrament, and thus to sanctify their flocks by making accessible to them the numberless graces which flow from this source of all virtue and holiness. The priest must not only personally know and love his God, but he must make Him known and loved by others. This is the meaning of his priestly office to the people. A solid and practical devotion to the holy Eucharist cannot but inspire the priest with the right zest in all his sacerdotal functions for the benefit of his people. When in administering baptism he clothes the soul of a child with the garment of sanctifying grace, his mind anticipates the thought of how the soul of that Christian child must ever be guarded which is one day to enshrine its Eucharistic Lord in Holy Communion. Hence

all his wishes and labors, all his admonitions, instructions and prayers are directed to this great and noble end in order that a genuine Catholic atmosphere may pervade the family circle where the child is reared, and that it may enjoy the inestimable blessing of a solid Catholic teaching and training in a good parochial school—a blessing which can only in rare cases be supplied by any other system of education. A faithful member of the Priests' Eucharistic League must needs grow in his solicitude and love for the parochial school, since such a school affords the best opportunity and a powerful help in the Apostleship of the Eucharist. Daily assistance of Catholic children at holy Mass is a chief concomitant blessing of our parochial schools, and this frequent intercourse, in their early years, with the Eucharistic Jesus, the divine Friend of children, and their daily participation in the fruits of the Sacrifice of the Mass, may be made productive of the happiest results in later life.

Again, what a boon is the Holy Eucharist for the priest when, seated in the sacred tribunal of penance, he is exercising his office to the people. During many weary hours he is consoled and cheered by the thought that there is dwelling next to him, in the Tabernacle, Christ his Lord, from whom he holds the wonderful charge and power to forgive sins, for whom he is cleansing and preparing a worthy abode in the hearts of sinners, and who from His Eucharistic throne sends light and help to the priest, and grace and pardon to the penitent.

Love of the Blessed Sacrament teaches us, moreover, to profit by the time employed in carrying the Holy Viaticum. It renders insignificant to us any hardship and fatigue suffered in the duty of preparing the sick and dying for the last struggle.

The faithful member of the Priests' Eucharistic League endeavors in his hour of adoration to obtain an abundance of faith, hope, love and devotion to the Most Blessed Sacrament, in order that out of his heart's abundance his mouth may speak to the people in sermon and catechetical instruction. He will teach and urge young and old, in season and out of

season, to know and appreciate our greatest treasure, to offer to their Eucharistic Lord the frequent homage of praise and adoration, of thanksgiving, atonement and reparation, to have recourse to Him in all their wants and needs, to come as often as possible to the Sacrifice of Mass, to nourish their souls frequently in worthy Holy Communion. St. Francis Solanus, the great missionary in South America, preached with such holy unction as to cause loud sobbing among his hearers, touching the most hardened sinners, who, after the sermon, prostrated themselves at the feet of the Saint to confess their sins. When asked whence he obtained the points for his sermon and the manner of explaining them, he gave the beautiful answer: "I get them in a corner of the Sanctuary before the Most Blessed Sacrament. God himself, the most perfect of preachers, suggests them to me." It is thus that in fostering great personal devotion to the Holy Eucharist our League is powerfully aiding the priest to understand better and to fulfil more sacredly his office to the people. Ophni and Phinees of old were "not knowing the office of the priests to the people;" they withdrew men from the Sacrifice of the Lord, and thus priests and people failed to be saved by the Ark of the Covenant from the most terrible disaster in their war against the Philistines.

After our Lord had instituted the Holy Eucharist, He prayed at once to His heavenly Father that those whom He had ordained His first priests might remain united. "Holy Father, keep them in Thy name, whom Thou hast given Me; that they may be one as We also are." No less now than at the Last Supper, it is Christ's wish and prayer that there may be a holy union among His priests. To bring about the fulfilment of this desire of our Lord, is a further aim of the Priests' Eucharistic League. It endeavors to unite all the associates by the closest bonds of true brotherhood, so that all may live in the same spirit, assist one another by the example of faith and love toward our Lord in the holy Eucharist. All mutually participate in the prayers, merits and good works of thousands of their brother-priests, bound together in this League throughout all parts of the

earth. How encouraging and consoling for each member of our League is the thought that every week his own private wants and necessities, his own petitions and intentions are recommended to the loving Heart of our God in the Tabernacle by the other associates during their hour of adoration! Thus aided and seconded, our individual adorations and prayers, breathed in the solitude of the sanctuary, are wafted, as it were, in a strong chorus to the throne of the triune God and irresistibly urged upon His divine mercy. And this cheering consolation extends beyond our grave, since, by a rule of the League, each member offers up once every year the Holy Sacrifice for the deceased associates.

Where there is union, there is strength. United we stand, divided we fall. If the priests of a diocese or of a country are united in their brotherhood, discarding all animosities to which poor, frail human nature so easily falls a prey, their labors for the kingdom of God and the salvation of souls will be blessed by Him who has pledged His word: "Where there are two or three gathered together in My name, there am I in the midst of them."—Math. xviii, 20. We priests of the United States of America have special reason to hail with satisfaction this union of the Eucharistic League. For this League absolutely waives all distinction of birthplace and language, of nationality and custom. It is eminently Catholic, worthy of the Church of Christ, which embraces all nations, all peoples and tongues—the Church whose welfare and growth none should have so much at heart, as we, its guardians and representatives. The enemies of Christ band together to destroy His holy Church, His kingdom on earth. The war is raging more fiercely from day to day. Lucifer once had the audacity to tempt our Lord, showing Him from a very high mountain all the kingdoms of the world and the glory of them, and saying to Him: "All these will I give Thee, if falling down Thou wilt adore me."—Math. iv, 9. This Lucifer, by Christ defeated, has now succeeded in having his altars erected and finds his duped followers prostrate before him. It is from these ranks that issues forth that diabolical hatred and fury against Christ

and His Church, which dare rob from the tabernacles of our churches, or buy for money from sacriligious communicants, consecrated hosts, to offer them on the altars of the chief of demons, or outrage them by abominations which would be wholly incredible if they were not well attested. Who then would not wish that the Priests' Eucharistic League might rapidly spread over all the dioceses of our land and prove an effective means to unite us priests in loving friendship and true brotherhood! It is by such union alone that we can hope to counteract successfully the unity of the Masonic sect, which Leo XIII in his last Encyclical truly styled a formidable power, because it has long oppressed all nations, especially Catholic nations, and it spares no pains to assert its authority and extend its dominion everywhere.

It belongs to us to atone for the outrages perpetrated by the Luciferians against our Lord in the consecrated Host. We are destined to labor for the more speedy triumph of the Church by influencing the Sacred Heart of Jesus through the combined supplications of thousands of priests prostrate at the feet of the Lord in the Most Blessed Sacrament.

If we thus unite in the Eucharistic League in order to pray and labor with courage and perseverance, to know and love our Lord more and more, to know fully and fulfill conscientiously the office of our sacred ministry to the people, to draw the people to the Holy Eucharist, to the sacrifice of Mass—then we may safely predict the final issue of the battle. The fate of the war of old shall be reversed. Victory will cleave to the standard of Israel, not to that of the Philistines. Satan with his demons and with all the enemies of God's Church will be overthrown. Christ, our dearest Lord, will reign in triumph!

WILLIAM CLUSE, V. G.

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HISTORY AND PRESENT STATUS OF THE EUCHARISTIC LEAGUE IN THE UNITED STATES.

THE Sacerdotal Confraternity of the Blessed Sacrament had up to July 5, 1894, 29,310 inscribed members. Of this number about 360 belong to the United States of America. The Association owes its existence to Father Eymard, who died in the odor of sanctity in the year 1869; it was he also who founded the Congregation of the Priests of the Blessed Sacrament. This Congregation has at present five Houses; the Mother House, which at the same time is the Centre of our Priests' League, is in Paris; the other four houses are in Rome, Marseilles, Brussels and Montreal (Canada).

The first members of the League in the United States were for the most part enlisted in the Eastern districts. New York, Massachusetts, Vermont and Maine are represented on the list of American members, beginning with No. 5051 of the whole list. The first census shows about 54 American members. The names of these, with few exceptions, have now disappeared from the pages of the Catholic Directory, to take their place, no doubt, on the list of the Blessed enrolled in the Book of Life.

The first Bishops of this country who gave their names to the Association were Mgr. Goesbriand, of Burlington, and Mgr. Neraz, of San Antonio. It is owing to their influence that several priests in the Eastern States and in Texas were enlisted. Some of the members had become acquainted with the Association during their studies in European seminaries. It seems also that in the theological seminary of the Sulpician Fathers in Baltimore there had been for a time zealous workers for the Association. There were only 8 out of the 54 first American members with whom regular correspondence could be kept up. Among them are the Rev. Didier, of Baltimore, Rev. Wach, of Troy, Ind., and Rev. E. Bachmann, of Louisville, the latter of whom has been particularly instrumental in spreading the League in the diocese of Louisville. In the year 1891 the attention of the

Benedictines of St. Meinrad was called to the Association and one of the Fathers, by request of the Central Direction at Paris, assumed the general direction for the United States.

Owing to the zeal of the Rev. Director of the Tabernacle Society and other priests in the Archdiocese of Cincinnati, it was found possible to have a diocesan director appointed for Cincinnati in 1891. The Most Rev. Archbishop Elder accordingly selected as the first diocesan director the Rev. Henry Brinkmeyer, Rector of the Seminary of St. Gregory, at Cedar Point, Ohio.

The next diocese is Belleville, where in a short time the League grew so much that Mgr. Jansen could appoint his Vicar General, the Very Rev. W. Cluse, as diocesan director.

From Belleville the salutary influence spread into the neighboring dioceses of Alton and Fort Wayne. Rev. Meckel, of Highland, Ill., and Rev. F. Meissner were chosen as directors of the League in their respective dioceses. The progress of the League in the Archdiocese of St. Louis, Mo., and in the diocese of Louisville, Ky., warranted similar appointments in the persons of Rev. J. J. Flanagan for St. Louis, and of the Very Rev. L. Deppen, Chancellor for the diocese of Louisville. Very Rev. J. Friedland was recently appointed for the diocese of Detroit; the Rev. Stephen Schmidt for Covington; Rev. Cyr. Saint Pierre for Sioux Falls. Rev. P. Bede Maler, O.S.B., General Director for the United States, is at present Director of the League for the other districts in which the Association is not yet sufficiently strong to have a local diocesan director. The number of those who were enlisted during the last five years by giving their names to the General Director is 280; to which must be added those who applied directly to Paris, making a total of about 360 in the United States. Of this number a few have died.

As to the representation of the various ecclesiastical provinces, the Province of Cincinnati heads the list, seven bishops and about one hundred priests of that province being active members of the League. Then follows the Province

of Chicago, principally represented by the dioceses of Belleville and Alton.

The Province of New Orleans is represented by twenty members, of which seven belong to the Archdiocese itself, ten to San Antonio. The Province of St. Louis has about fifty members, of which thirty belong to the Archdiocese of St. Louis itself and were gained to the League principally by the zeal of Rev. J. J. Flanagan.

Several of the Rt. Rev. Bishops have repeatedly recommended the League to their clergy. To the twelve members of the American Hierarchy who are Associates of the League must be added the name of Mgr. Zardetti who had been enrolled when Bishop of St. Cloud.

According to the By-Laws of the League each member is expected to pay one dollar per annum, in return for which a monthly periodical, the official organ of the League in Europe (French or German) has been hitherto sent to the members. But the advisability of establishing an American periodical to represent the interests of the League in the United States is at present under consideration, as appears from the proposals made at the late convention in Notre Dame.

In reference to the financial aspect of the League it may be suggested that since, with the growth of the Association in the near future the expenses of the Directors will also increase, owing to correspondence, printing, etc., it would be advisable to fix the amount of the annual contribution at a figure proportionate to defray these expenses. It is needless to say that the labor of management by the Rev. Directors is undertaken without any remuneration.

In conclusion I may here refer to some incidents which gave occasion to the recent Convention at Notre Dame. In October, 1892, a circular had been sent to all the bishops of this country, in which the convocation of a Eucharistic Congress was proposed to be held in connection with the World's Fair at Chicago. Circumstances showed that this was impossible. Subsequently it was proposed to hold simply a Convention for which the Most. Rev. Archbishop kindly

offered St. Mary's Seminary at Cincinnati ; but a series of circumstances delayed the preliminary preparations which were necessary in order to reach some practical results from such a movement. Finally, under the direction of Mgr. Maes, of Covington, the necessary steps were taken to bring about the Convention of last summer. Three preliminary meetings were held at Covington, on March 7, June 12 and July 10, and definite arrangements were concluded which led to the enthusiastic and in every way promising Convention at Notre Dame, described in another part of this REVIEW.

FINTAN, O.S.B.,
Abbot of St. Meinrad.

STATUTA ASSOCIATIONIS SACERDOTUM ADORATORUM

SEU AGGREGATIONIS SACERDOTALIS—CONGREGATIONI SSMI SACRAMENTI—A. R. P. EYMARD INSTITUTÆ.
PRIESTS' EUCHARISTIC LEAGUE.

Hæc Associatio a SSmo Dno Nostro Leone XIII approbata et benedicta, a plurimis orbis catholici Archiepiscopis et Episcopis commendata, Romæ canonice erecta die 16a Januarii 1887, ab Emo et Rmo Card. Parocchi, SS. Vicario generali, sequenti decreto definitive approbata est:

Lucidus Maria tituli S. Crucis in Jerusalem S. R. E. Presbyt. Card. Parocchi SS. D. N. Papæ Vicarius generalis, etc.

Cum ad vitam spiritus in sacerdotibus fovendam nihil aptius sit quam ardens eorundem in Jesum Christum sub sacramentali specie absconditum amor, idcirco piam societatem sacerdotum, qui divinissimo Eucharistiæ Sacramento, et singulares agant gratias pro acceptis beneficiis, et adorationis actus exhibeant, et postulationes et vota pro Ecclesia sine intermissione offerant, Nos potestate nostra ordinaria die 16, Januarii curr. anni 1887 *ereximus* et *canonice* erectam fuisse pronuntiavimus.

Ejusdem autem Societatis Constitutionem sex hisce capitulis consignatam ac sufficienti experimento dignam, quæ confirmetur, judicatam *definitive* approbamus.

Datum Romæ ex ædibus Vicariatus die 20 Augusti 1887.

LUCIDUS MARIA, *Card. Vicarius.*
August. Can. BARBIELLINI, *Secretarius.*

I. ASSOCIATIONIS FINIS.

Pia hæc Associatio Clero proponitur, et finem habet :

1° Ut ardens Sacri Cordis D. N. Jesu Christi desiderium impleatur, quo in Sanctissimo Altaris Sacramento optat visitari et adorari ; convocando scilicet sacerdotes, ut frequentius veniant ad Christum Sacramentalem et vivant ex hoc Sacramento vitæ, in quo principium, gratia et finis Sacerdotii Catholici reperitur ;

2° Ut omnes sacerdotes aggregatos vinculis mutuæ caritatis uniat, qua eodem spiritu viventes sibi mutuum juvamen exemplis fidei et amoris erga Deum Sacramentalem præbeant, et participes fiant precum, meritorum et bonorum operum tot millium confratrum, qui ex toto orbe nomen piae Associationi dederunt ;

3° Ut adoratores in spiritu et veritate et simul apostolos fortes gloriæ SSmæ Eucharistiæ pariat, qui strenue laborent, ut fidem et devotionem fidelium erga Sanctissimum Sacramentum augeant, et populos sanctificent innumeris gratiis, quæ ab Eucharistia dimanant, uti e fonte omnis virtutis et sanctificationis ;

4° Ut meliores dies impetrent Sanctæ Dei Ecclesiæ, adhibita una e viribus supernaturalibus potentissima, supplicatione innumerorum sacerdotum, qui ad pedes Domini Sacramentalis prostrati, adventum Regni ejus jugiter implorent in seipsis et in universo mundo.

5° Ut expient innumera sacrilegia a malis sacerdotibus SSmo Sacramento illata.

Sacerdotes sodales SSmi Sacramenti eucharistica Jesu Christi vita vivant, quæ præsertim in sui abnegatione et immolationis amore consistit. Memores sint se Regnum Domini Eucharisticum debere totis viribus tueri ac propagare, in mundum missi tanquam incendiarii amoris Ejus. Studia, zelum ac pietatem suam ad Eucharistiam constanter referant. Recordentur hoc sibi primum inesse officium, ut per seipsos adorationi vacent : "*Nos autem orationi instantes erimus*," et ministerii sui fructum in oratione parandum esse atque firmandum. Dein vero, ab Eucharistia ad populos descendant sicut Moyses a monte, Apostoli a Cœnaculo, igneo zelo repleti ad verbum Ejus annuntiandum et gloriam promovendam : "*Orationi instantes . . . et ministerio verbi.*" Spondeant se in omnibus rerum adjunctis Jesu Christi causam et honorem amplexuros et defensuros, et consuetudinem visitandi Sanctissimum Sacramentum, necnon Sacræ Communionis frequentationem quantum potuerint propagaturos. Demum, in cunctis suis actibus et ministeriis, Æterno Sacerdoti Jesu Christo uniti vivant, qui sacrdotii exemplum est et gloria.

R. P. EYMARD.

II. CONDITIONES ADSCRIPTIONIS.

Quivis Associationi adnumerari cupiens, satisfacere debet sequentibus conditionibus :

4° Ut sacerdotali charactere insignitus sit, vel saltem in majoribus Ordinibus constitutus.[1]

2° Ut ejus nomen et prænomen non abbreviatum in Associationis catalogo describatur, quod omnino præstandum est ad indulgentias lucrandas.

3° Ut singulis hebdomadis *horam unam Adorationis continuam persolvat coram Sanctissimo Sacramento* sive exposito sive in Tabernaculo latenti. Dies autem et hora ad libitum relinquuntur, et possunt pro ministerii exigentia singulis hebdomadis variari.

Advertant Associati se uti posse licentia aperiendi sacrum Tabernaculum durante adorationis hora, dummodo sex cerei accensi super altare ardeant. —De Herdt, t. II, n° 65, I: "*Pro privata Expositione solum Tabernaculum aperitur, et sacra pyxis clausa, suaque velamine obtecta, populi oculis subjicitur.*" . . . —III. "*Ad privatam Expositionem neque publica causa, neque facultas Episcopi requiritur; sed causa privata, ut alicujus infirmitas, aut alia privata familiæ necessitas, desiderium alicujus viri religiosi, etc., et consensus præfecti Ecclesiæ sufficiunt.*" S. R. C. 31 Maii 1643, n. 1245—10 Jul. 1688, n. 3013.—Bened. XIV. Instr. XXX.—Gardell. in instr. Clem. § 36, nn. 2, 9, et 11.

4° Ut in die adscriptionis, specialem sui consecrationem Sanctissimo Sacramento faciat (cujus formula optioni cujusque relinquitur ; una tamen indicatur ad tergum testimonii adscriptionis.)

5° Ut in fine cujusque mensis assidue remittat directori *libellum Adorationis*, de quo infra (III, 2) sermo erit.

6° Ut semel in anno Sacrum offerat pro Confratribus ipso anno et antea defunctis.

7° Ut semel in mense indulgentiam horæ adorationis affixam applicet animabus Confratrum, quorum obitus per "Annales" mensis elapsi renuntiatus fuerit.

III. ASSOCIATIONIS REGULATIO.

1. Unusquisque Sacerdos Adorator, cum Associationi inscribitur, accipit aggregationis *testimonium* cum inscripta formula consecrationis SSmo Sacramento faciendæ, de qua supra dictum est.

1 Alumni seminariorum, usquedum in Associationem sacerdotalem possint adscribi, nomen dare possunt "*Aggregationi SSmi Sacramenti*" quæ unam adorationis horam *singulis* tantum *mensibus* exigit, cum privilegio indulgentiæ plenariæ, si Sacram Communionem acceperint, aut secus 7 annorum et 7 quadrag.—Quam indulgentiam quotidie lucrari possunt sub iisdem conditionibus.

2. Omnes quolibet mense accipiunt "Annales" Operis, una cum *libello* quod singulis mensibus remittere debent ad proprium Associationis centrum, postquam in eo signaverint peractas adorationis horas.

3. Omnia libella in centro Associationis accepta, omnesque commendationes precum, thecæ inclusa collocantur coram SSmo Sacramento diu noctuque exposito ibique per totum mensem remanent, in obsequium profecto Divino Cordi gratissimum, in testimonium amoris et fidelitatis sacerdotum Ejus, et ut jugis in eorum gratiam deprecatio.

4. Annua contributio pro Operis expensis offerenda, assignatur $1.00 pro quovis Associato sine ulla exceptione.

IV. INDULGENTIÆ A SUMMO PONTIFICE PIO IX. CONCESSÆ CONGREGATIONI SSMI SACRAMENTI, ET AD ASSOCIATIONEM SACERDOTUM ADORATORUM EXTENSÆ.

1. *Indulgentia plenaria quotidiana*, quoties in die unam horam in adoratione transegerint ad pedes Sanctissimi expositi vel in Tabernaculo reconditi, dummodo in hoc ultimo casu una lampas in sanctuario accensa colluceat.

2. *Indulgentia plenaria* in die adscriptionis in Sodalitatem.

3. *Indulgentia plenaria* in articulo mortis, si corde contrito sacrum Jesu nomen invocaverint.

4. *Indulgentia plenaria* diebus festis Epiphaniæ et Corporis Domini, dummodo per aliquod tempus Sanctissimum devote adorent in una Ecclesiarum Congregationis, vel in ecclesia parochiali.

Meminerint Associati in fine cujusvis horæ adorationis precari ad intentionem summi Pontificis et pro Ecclesiæ prosperitate, ut indulgentiam plenariam consequantur.

Omnes prædictæ indulgentiæ animabus Defunctorum per modum suffragii sunt applicabiles.

Præterea Sacerdotes Associati participant non solum in Confratrum meritis, sed in iis etiam Religiosorum SSmi Sacramenti et omnium aggregatorum in diversis eorum piis operibus.

DECLARATIONES.

1. Nomen "Priests' Eucharistic League" brevitatis caussa hac in regione adoptatum est.

2. Animadvertant Sodales, horam unam Adorationis continuam præscriptam esse. Non licet, nisi necessitatis caussa, dividere horam adorationis. Brevis tantum interruptio non impedit quominus indulgentias lucretur Sodalis.

3. Hora ad intentionem Associationis unice detur Adorationi Smi. Sacramenti, nec aliis finibus inserviat. Breviarii recitatio hoc

tempore adorationis tunc tantum admitti posse *videtur*, si fit cum continua applicatione ad Smum Altaris Sacramentum, quod perdifficile esse quisquis admittit. Meditatio referatur ad Smum Sacramentum. Quæcumque *Adorationem* Smi Sacramenti hac hora præstandam impediunt, menti Associationis aliena esse censenda sunt.

4. Adoratio fieri potest hiemis tempore in sacristia, immo etiam in domo ; utrum indulgentias tunc lucrari possit Sodalis, si domo Adorationem peragit, dubium est.

5. Adoratio potest fieri vel genuflectendo, sedendo vel stando juxta libitum. Non est necessarium, Sodalem esse vestitum superpelliceo durante hora adorationis.

6. Tempus, quo S. Viaticum fertur ad ægrotum, si horæ spatium explet, pro adorationis hora sumi potest, nec non tempus devotionum publicarum coram Smo exposito, si per horam durant.

7. Sodales remittant diligenter libella adorationis ad Directores Diœcesanos ; ubi nullus existit, ad Directorem Generalem. Scribant loco ad id destinato numerum Certificati, nomen proprium cum loco Residentiæ et Diœcesis, dies, quo hora adorationis habebatur, signo ×, dies, quo S. Sacrificium pro defunctis Sodalibus offerebatur, signo × × notetur in serie numerorum, qui infra in libello inveniuntur. Non postulatur datum exactum, sed sufficit approximatum. Pagina altera scribantur intentiones precibus Congregationis Smi Sacramenti et Associatorum commendandæ si libet.

8. Si quis sodalis horam adorationis obire non potuerit una hebdomada, suppleat ipsam in sequenti ; si hoc etiam non fieri potuit vel per longius tempus ab hora adorationis detentus fuit, nihilominus libellum remittat, causa omissionis voluntariæ seu involuntariæ breviter indicata in ipso libello. Ipsa libelli etiam sine horis adorationis indicatis remissio consideratur ut intentio remanendi in Associatione.

9. Si quis per dimidium annum libellum mittere neglexerit, iterum atque iterum benigne de obligatione præscripta a Directore certior fiat. Si terna admonitione suscepta libellum non mittere persistit, supponetur ipsius voluntas non amplius pertinendi ad associationem, nomenque eius ex albo Confraternitatis destruetur.

10. Religiosi admitti possunt Sodales Confraternitatis permittentibus Superioribus suis, si omnes obligationes quales cæteri Sodales adamussim explent. Libella et contributiones et ipsi mittant ad Directores Diœcesanos.

11. In contributione annua—$1.00—est inclusa subscriptio pro Annalibus Associationis.

12. Litteræ ad directores cum quæstionibus directis addatur semper "Postage stamp" pro mittenda responsione.

13. Mutationes Residentiæ quam primum sunt indicandæ directoribus.

14. Conferentiæ Sodalium in diœcesibus subsunt permissioni Rèdmi Ordinarii, cuius etiam est, Directorem Diœcesanum nominare, si ipsi placet, ubi primum plusquam 12 sodales nomen dederint Associationi.

15. Indefesso zelo curent Reverendi Sodales, ut novos semper lucrentur Domini N. Jesu Christi adoratores, et optime sciant, Illum, qui dat velle, dare etiam gratia efficacissima perficere pro bona voluntate.

DIRECTION OF THE PRIESTS' EUCHARISTIC LEAGUE.

CENTRAL DIRECTION OF THE LEAGUE: Paris, Avenue Friedland 27.

DIRECTOR GENERAL for the United States: Rev. Bede Maler, O.S.B., Prof. of Theology, St. Meinrad's Abbey, St. Meinrad, Ind.

DIOCESAN DIRECTORS:

Very Rev. Hy. Brinkmeyer, Rector of St. Gregory's Seminary, Cedar Point, O., for the Archdiocese of Cincinnati.

Very Rev. Wm. Cluse, V.G., Rector of the St. Boniface Church, Germantown, Ill., for Belleville.

Rev. Jos. Meckel, Rector of St. Paul's Church, Highland, Ill., for Alton.

Very Rev. Louis G. Deppen, Chancellor, 1307 Brook street, Louisville, Ky., for Louisville.

Rev. Hy. Meissner, Rector of St. Charles' Church, Peru, Ind., for Fort Wayne.

Rev. J. J. Flanagan, Holy Name Church, 2041 East Grand Avenue, St. Louis, Mo, for St. Louis.

Very Rev. J. Friedland, Rector of St. Francis' Church, 437 Orleans street, Detroit, Mich., for Detroit.

Rev. Stephen Schmidt, Rector of St. Francis' Church, Dayton, Ky., for Covington.

Rev. Cyr. Saint-Pierre, Jefferson, S. D., for Sioux Falls.

FOR CANADA: Le R. P. Directeur, 50 Avenue Mont Royal, Montreal, Canada.

THE FIRST CONVENTION OF THE EUCHARISTIC LEAGUE IN THE UNITED STATES.

FROM the statistics given by the Right Rev. Abbot Fintan it appears that the Eucharistic League has been in active operation in the United States for some years past. In order to extend its beneficent influence, however, upon the whole body of the American clergy, it was resolved to imitate the example of the European unions, and to organize a Eucharistic Congress which would call public attention to the existence of the association, and arouse a common interest in its work. A necessary preliminary to the success of the proposed Congress was the calling of a convention of the active and interested members for the purpose of organizing a systematic propaganda whereby the subject and methods of the Eucharistic League might be made known and rightly understood.

In response to an invitation sent out by the Bishop of Covington, February 2, 1894, to a number of bishops and priests, the following assembled at the bishop's house, Covington, Ky., on the feast of St. Thomas Aquinas, Bishop Maes presiding:

Most Rev. Wm. H. Elder, D.D., Archbishop of Cincinnati.
Rt. Rev. C. P. Maes, D.D., Bishop of Covington.
Very Rev. W. Cluse, V.G., Belleville, Ill.
Rev. Jos. A. Blenke, Covington, Ky.
Rev. Bede Maler, O.S.B., St. Meinrad's, Ind.
Rev. Henry Brinkmeyer, Cedar Point, O.
The latter was asked to act as Secretary.

Upon the assurance given by Rev. B. Maler, O.S.B., that the Very Rev. Provincial of the Fathers of the Holy Cross would gladly permit said convention to be held at Notre Dame University, it was resolved to hold the convention at Notre Dame, Ind., on Tuesday and Wednesday, the 7th and 8th days of August this year, 1894. It was furthermore agreed that the convention open with a Pontifical High Mass at 10 A.M., the first meeting to take place at 2.30 P.M. Resolved, that at 7 P.M., of the same day, there be an Hour of Adoration in common, with Procession and Benediction

of the Blessed Sacrament; that the next day at 7 A.M., Pontifical Requiem High Mass be celebrated for the deceased members of the Association; and that the last meeting of the convention be concluded with the Te Deum and Benediction cum Sanctissimo.

The special aim of the convention being to increase the personal devotion of the associates and to make the Association and its utility known to brother priests, it was resolved to have a number of papers prepared on the subject of the Eucharistic League. These papers were referred to the Rev. Thos. J. Jenkins for publication. We print them here, together with three other papers subsequently written for this number of the AMERICAN ECCLESIASTICAL REVIEW, as the most direct means of recommending the grand object of the League to our clergy.

Bishop Maes undertook to have the minutes of the preliminary meeting, together with an invitation to the convention, sent to all the associates. The Secretary was instructed to say in his minutes, that all suggestions of subjects to be discussed and of action to be taken by said convention were to be forwarded to the Bishop of Covington.

On the 7th of August the convention was opened at Notre Dame University. There were present the Most Rev. Archbishop of Cincinnati, the Rt. Rev. Bishops of Fort Wayne, Covington, Vincennes and Grand Rapids; also Mgr. Hurth, C.S.C., recently appointed Bishop of Dacca, in Bengal, four Abbots, and some 175 priests from the ranks of the secular and regular clergy, representatives of His Eminence the Cardinal, the Archbishops of New York, Chicago and Dubuque, the Bishops of Pittsburgh, Hartford, Peoria, Little Rock, Detroit, the Coadjutors of Monterey and Burlington, and Bishop Seidenbush.

After Benediction of the Most Blessed Sacrament, given in the evening by the Rt. Rev. Bishop of Fort Wayne, a meeting of the Directors of the League was held under the presidency of Bishop Maes of Covington. On the following morning Pontifical High Mass was celebrated by the Most Rev. Archbishop Elder, assisted by the Very Rev. Brammer,

Vicar General of Fort Wayne, as Assistant Priest, Very Rev. Rainer, Rector of St. Francis' Seminary, Milwaukee, and Rev. Higgins, S.J., as Deacons of Honor, and Revs. French and Cavanaugh, of Notre Dame University, as Deacon and Subdeacon of the Mass. Rev. F. Spillard, C.S.C., acted as Master of Ceremonies.

The opening sermon was delivered by Mgr. Maes, who set forth in glowing speech the purpose of the convention and the great good to be effected by the work of the members assembled for the propagation of the League.

In the afternoon the first general session of the meeting took place in Washington Hall of the University. On motion of the Bishop of Fort Wayne, Mgr. Maes was asked to take the chair. Rev. T. F. O'Rorke, of St. Patrick's Church, Wyandotte, and the Rev. Lamping, of Troy, Ohio, were made Secretaries of the meeting. A press committee was appointed, consisting of Rev. Dr. Kemper, of Dayton, president; Rev. T. J. Jenkins, of St. Lawrence, Rev. Daniel E. Hudson, C. S. C., of Notre Dame, Rev. J. Flanagan, of St. Louis, Rev. P. Bede, O.S.B., of St. Meinrad's Abbey, Indiana. As the Committee on Finance were chosen: Vicar-General Cluse, president, Rev. B. Oechtering and Very Rev. Bush. The Committee on Resolutions consisted of Right Rev. Bishop Chatard, of Vincennes, president, Revs. Didier, Meissner, Meckel, and the Very Rev. Hogarty, of St. Vincent, Ky.

After the appointments of officers, the Brief of approbation by the Holy Father, addressed to the president of the convention, was read. Next in order came the reading of letters from His Eminence Cardinal Gibbons, the Apostolic Delegate, Archbishops Ryan, Ireland, Grace, Feehan, Chapelle and Hennessy; Bishops of Buffalo, Burlington, Wichita, Cleveland, Wheeling, Salt Lake City, Ogdensburg, Monterey, Green Bay, Davenport and St. Augustine. After this the papers prepared for the convention were read as reported.

In the evening a magnificent demonstration of priestly love and devotion toward our Eucharistic Lord took place in the beautiful church and grounds of Notre Dame. The Most Blessed Sacrament was exposed by the Rev. F. Spillard,

C.S.C. The bishops and clergy assembled for the adoration, during which the Bishop of Grand Rapids gave a touching meditation on the Relation of Christ to His priests. It is difficult to describe the imposing spectacle presented by the procession in honor of our Eucharistic Lord which followed. The Bishop of Fort Wayne carried the Most Blessed Sacrament, accompanied by the Archbishop in *cappa magna*, the bishops and the clergy in festal robes. Amid the joyous sound of the bells from the great tower of Notre Dame and the chants of the devout multitude, the procession passed through a line of triumphal arches with thousands of lamps and circles of electric lights, brightening the whole area around, and awakening a loving enthusiasm in every breast capable of understanding the Catholic devotion to the Holy Eucharist. One must have seen Notre Dame University, above all at night, when the golden cupola with its grand figure of the Madonna is lit up beneath the star-dotted vault of heaven, in order to conceive something of the impression made by a spectacle such as this procession of the Most Blessed Sacrament. The entire population of the city of South Bend had turned out to view the celebration, and no doubt many a grace of conversion went forth from the Lord as He passed through the multitude that night. More than 250 priests had come to join in the Act of Adoration, and it was a sublime moment when the Bishop ascended the high steps in the magnificent portico of the University to impart the Sacramental Blessing to the assembled multitude.

On the following day a solemn Pontifical Requiem was celebrated by the Bishop of Fort Wayne, with the ministers of the previous day, for the happy repose of the dead members of the Eucharistic League. After this a second session was held at which all the clergy were present. Propositions were discussed and other business transacted with reference to the future Congress. Among the resolutions adopted were: the sending of a message of thanks to the Holy Father for the interest shown in the American League; and a request to be addressed to the American Episcopate to take definite steps for a Eucharistic Congress at some opportune

time. It was also resolved to express publicly the grateful sentiments of the League toward the Tabernacle Societies for their zeal in preparing vestments and otherwise aiding poor churches, and as efficient aids in propagating a practical devotion toward the Blessed Sacrament. The proposal was also made to urge the establishment of organized devotion to the Blessed Sacrament in our ecclesiastical seminaries.

An appropriate reference was made by the Rev. D. McMahon, of New York, to the "Apostolic Union of Priests," counting many members in the United States, who would be inclined to adopt the Hour of Adoration in their rule of life, and become associates of the Eucharistic League. A similar recommendation was made with regard to the Eucharistic Union in behalf of the Poor Souls.

Archbishop Elder, Bishops Chatard and Richter made concluding addresses, urging continued zeal in behalf of the object of the convention.

It was determined that, in case it were not found advisable to hold the Eucharistic Congress in 1895, a convention should be called in some Eastern city. The Right Rev. Camillus P. Maes was appointed permanent president of the Eucharistic Conventions, with the Very Rev. W. Cluse as secretary and treasurer. The meeting closed with Benediction and Te Deum, after having tendered a vote of thanks to the authorities of the University of Notre Dame for their generous hospitality and whole-souled zeal in promoting the good work of the convention by every means at their command.

THE FIRST EUCHARISTIC CONGRESS TO BE HELD IN AMERICA.

WHEN we consider the aims and methods of the Eucharistic Congresses, as illustrated in the several assemblies held, within recent years, in Europe, the conclusion becomes inevitable that in no land will similar efforts be of greater practical utility than in these United States.

A careful study of the history of religious movements in Europe reveals the fact that most of the Eucharistic organizations, so widespread in Catholic Europe, and which sur-

round the place of their foundation with such a halo of venerable antiquity, had their origin at the beginning of the second decade of centuries. They became the divine leaven which permeated the sturdy generation of the ages of faith, and made Catholic life the bulwark of society and of the family. The devotion to the Eucharistic God created an eminently religious public spirit, which considered the social kingship of Jesus Christ as the supreme authority, and emphasized the divine right not only over the soul and in the family circle, but in the legislation of states and empires.

From that epoch dates the building of those famous cathedrals, which were the practical outcome of the recognition of the God-man in public life. God's house was the most prominent edifice in every community, because God, the King of kings, was believed to dwell there, and His law was submitted to by nations as well as by individuals. The eternal principles of justice were recognized by statesmen, and the moral precepts of the Gospel became the foundation of common law and shaped legislation for public weal. Thus temporal interests, no matter how urgent, became secondary to the eternal interests of mankind. The claims of Jesus Christ to the fealty of the government as well as to the adoration of its subjects found expression in the character of the buildings erected in His honor. The Church, God's own real abode, became as much more beautiful than the homes of the people, as heaven surpasseth in splendor all the adorning of earth. And this unrestrained manifestation of generous loyalty to God, far from crushing out the public spirit—faithful indication of the healthy life of a people—lifted the citizen above the petty self-love of modern individualism. It fostered a noble public sentiment, and thereby successfully claimed a princely tax on the people's earnings for the purpose of housing the representatives of its temporal authority in artistic town halls, which were only less monumental than the regal shrines of the Eucharistic God, the recognized source of all earthly power.

These times were the golden age of Christianity, when the name of Jesus Christ was written in the Constitutions as

well as in the hearts of the people. They were the result of man's knowledge and recognition of the real presence of the God-Man in the Eucharistic Tabernacle and of His ever-abiding love as manifested upon the altar whereon is offered the perpetual sacrifice.

During the religious and moral decay of the following centuries, the people clung to religion, upheld by the traditions of the Fathers, and by the glorious evidences, in architecture, sculpture and painting, of their Eucharistic fervor, until the revolutionary ideas of the seventeenth and eighteenth centuries well nigh destroyed all but these material evidences of the old Catholic faith.

Modern progress, so called, has done much to retard a revival of the glowing heart-worship of Jesus Christ in the Holy Eucharist. But a return-current has set in. A new spirit is rekindling the ever present, if latent, love of God in the souls of clergy and people, and for the last twenty years the power of Jesus Eucharistic is making itself felt. Its circle of devotional fire is ever widening. In Europe, more especially, it is gaining ground rapidly, strengthened by the traditions of a glorious past, the influence of which is all the more readily felt from the fact that these traditions are not unmixed with feelings of national pride. The Eucharistic Congresses of the Old World owe much of their success to the mediæval traditions of Eucharistic guilds, and to the forefathers' generosity in building churches to the Eucharistic God which almost defy the corroding tooth of time.

But what of these United States of America? We are a new people composed of old elements. By the same sound law of revulsion, our zeal in building churches must be made the starting point toward a reviving love for Jesus Christ whose Tabernacle is erected therein.

Our people have generously contributed toward the building of the temple, but they have, broadly speaking, built better than they knew. Too often, like the Athenians of old, they have acted on general principles of religion and made their offering—"salva fide," in the light of the personal

Eucharistic relations of Jesus Christ with His people—to an unknown God! Lack of traditions will make it somewhat more difficult to arouse the enthusiasm of the faithful, but the personal sacrifices which they have made to build the temple can be successfully used as a lever and as an interested incentive to make them adore and love with more exterior, and especially with more convinced interior devotion, the Divine Treasure enshrined therein.

Surrounded as we are with an atmosphere of infidelity, or, at least, of indifference to exterior manifestations of faith, it becomes the duty of us, priests, to prepare the people for the religious zeal and fearless piety, without which a Eucharistic Congress, in which the laity must take a prominent part, would be a failure.

It takes time to do so. And this is the greater reason why we should go immediately and vigorously to work.

The "Priests' Eucharistic League," already established, is the first element of success. But we shall have to create a spirit of more ardent faith, of fealty and love to Jesus Eucharistic among the people. A Congress would do little good so long as these preliminaries have not been attended to; they are the foundations of the work.

How shall we accomplish it? Among various means which the zeal of individual priests will readily suggest, let me mention a few.

1. Eucharistic guilds were, as already noted, the origin of the glorious revival of Faith; let us follow the lines which made the Eucharistic work such a signal success in the Old World. Organize the old established Confraternity of the Blessed Sacrament for men. Make the conditions for admission such that to be a member of it is a title to Catholic distinction. I may speak of experience in this matter. In my old home, the "Laudate," as the members of the Confraternity were called, were the most virtuous and most respectable men of the parish, leaders in all good works. They were tenacious in their right to surround the Blessed Sacrament, lighted taper in hand, at all public functions. They formed a body guard, or, more honorable still, they

were allowed to carry the baldachino enthroning the Holy Eucharist during solemn processions in the church or on the street.

2. The devotion of the Perpetual Adoration, both diurnal and nocturnal, will soon naturally follow in large parishes, and contribute immensely toward an abiding living faith and love for Jesus Eucharistic.

3. Frequent Holy Communion will become the rule in the parish, and from that food of the soul, often received, will grow the strength of faith which makes practical Catholic men of whom we may be proud. Teach them to devote sufficient time to thanksgiving after Holy Communion and how to avail themselves of that precious time.

4. The Forty Hours' Devotion is sufficiently known and practiced. The ladies' associations may be induced to adore the Blessed Sacrament in the day-time, the men's societies at night. Let us not forget to give the school children, by class-rooms, the privilege of half an hour's devout prayer, so that when grown up men, they may still be in heart and soul the children of faith whom Jesus loves.

5. Finally, we should encourage the attendance of our people at evening service—Vespers and Benediction. In my experience more Catholic hearts, grown cold by neglect of religious duties for years, have been enkindled with the fire of God's love during Benediction, and more non-Catholics have been drawn to the Church of Jesus Christ under the direct influence of the Eucharistic blessing, than at any other public function of the Church.

People will thus be drawn by a resistless divine force to the God of our Tabernacles. The influence of Jesus Christ will be directly brought to bear upon the lives of the faithful. Unbounded love and public recognition of Jesus Christ in the Holy Sacrament of the Eucharist will follow. Not till then, in my humble opinion, should the permanent organization of Eucharistic Congresses be asked to name a date for the convocation of an international Eucharistic Congress. The American Catholic soil may be broken and tilled in the mean time, so as to be fit in three years for the trans-

planting of that Tree of Life without endangering the fruits which are expected from its heavenly blossoms.

And judging from the interest lately manifested in the work of the Priests' Eucharistic League, we may nourish the hope that the hierarchy of the United States will deem it proper to call an American Eucharistic Congress within two years. That such an event cannot be realized before that time, is our firm conviction, with all due respect for the admirable zeal of those who look only to the object itself, without calculating the requirements of a solid preparation, the expenses entailed and the results aimed at for the perfect accomplishment of the work.

CAMILLUS P. MAES,
Bishop of Covington, Ky.

PROPAGATION OF THE LEAGUE.

THE total number of clerics belonging to the Eucharistic League in December, 1893, was 27,560. Of these only 250 were associates from the United States. It would not be just to draw from this small proportion of American members the conclusion that there exists among us any notable lack of devotion to the Most Blessed Sacrament. The observance of special rules and fixed hours of adoration are not essential to faith and love for the Holy Eucharist. On the other hand it will be admitted that the fact of association and a certain pledge insure not only greater fidelity in this respect, but multiply the ordinary opportunities for deepening the convictions of faith and for intensifying the love toward the Blessed Sacrament.

Regarded in this light the Eucharistic League of Priests is a great promoter for practical good among the clergy, and the fact that it is not as widely known in our midst as might be, is a decided loss to the Catholic cause in America. We may, in some sense, apply here the words of St. John

the Baptist, referring to our Lord: *There has stood one in the midst of you, whom you know not.* (St. John i, 26.)

The thought suggests itself, therefore, quite naturally, that there should be instituted a system of Propaganda by which the League may become universally known and its membership increased among the secular clergy for whom it is chiefly intended. Its object, principles and methods should be canvassed throughout the length and breadth of the land. To effect this it is essential that there be combined activity. There is to be more organization, more publicity, more incitement to participation. There should be a director and other officers, filled with zeal and love for the Holy Eucharist, who propagate the League in every diocese and province. The bishops can surely be appealed to, to interest themselves in so noble a work, not only by giving their names to the League, but by actively espousing its cause and aiding in its extension. Among other ways and means this could be introduced and partially carried out by the clergy assembled in their annual Retreat. When we measure our many opportunities in this respect, it is no exaggeration to charge even the anointed of the Lord, His special household servants, with negligence in not thinking enough of Him, in not waiting on Him with prayer, assiduity and love. In France, according to the Annals, at least one whole night during the Clerical Retreat is devoted to the solemn adoration of the Blessed Sacrament—a spectacle most edifying, yet which has hardly been witnessed in the United States.

I repeat, then, that it appears highly advisable that there be formed in the United States branch organizations, affiliated to the head centre, with a director of each branch in its respective diocese. For some dioceses this has already been done. If the bishops be appealed to by the representatives of the League to concur in this grand outpouring of love and fidelity to our Lord in the Sacrament of His love, they will undoubtedly answer in favor of the scheme. The local directors can easily correspond with the heads of ecclesiastical seminaries, and chiefly with those houses

where Diocesan Retreats are held, urging them to take part in this movement in honor of the Holy Eucharist. In short, let the local directors use their best endeavors to enroll in their branch association as many of their clerical brethren as they can reach.

E. DIDIER.

Baltimore, Md.

MEANS OF PROPAGATING THE LEAGUE.

HAVING in view the chief end of the Eucharistic League, as explained in its Constitution, I would suggest the following means as best suited to propagate it among our clergy.

First.—The "Priests' Eucharistic League" to be effectually advanced, should *begin at the Seminary.* There, while the mind is plastic, the soul fresh, clean, bright and untarnished by the world, amid surroundings most favorable, the devotion to our Lord in the Most Holy Sacrament as one most peculiarly fitting to the ministry, and therefore deservedly dear to aspirants to that state, can be best aroused. There are few priests who, in the midst of their toils and trials, do not at times flit back in spirit to the seminary chapel, and hear again the prayers, meditations, novenas, hymns, and other devotions of their seminary life, and glean, from even the shortest glance backwards, a cheering picture, an uplifting emotion, and an encouraging reminiscence. Let the work of the League begin there in a preparatory League, officered from the Faculty, with the one hour's watch made in common and with all the solemnity that can be clustered about it. Thus the foundations of the Association will be well and deeply laid. This will add to the ranks of the Priestly League a number of new, zealous and youthful members each year. It will be no new thing, to be eyed suspiciously and scanned closely by the ultra-conservatism that frowns at things however good and old, if only they look young and new.

Second.—As the young priest comes forth from the Seminary, let him find a diocesan union or branch of the League to welcome him into its shelter, to give him the encouragement, the help, the God-speed that will aid him in the trying time of recent emancipation from the strict discipline and routine of seminary life. We who are in the going down of life know something of the greatness of this peril and of the numbers who have been hurt therein.

Under such circumstances, the Eucharistic League will hold out a helping hand to the inexperienced youth, to show him how to keep up the old devotional spirit and thus confer upon him a boon that passing years will make him value more and more, and cause him to be grateful for being so well looked after by his seniors in the Lord's service. The second means, then, would be *diocesan branches* of the League.

Third.—This diocesan union or branch of the League, meeting every month, two months, or three months, at one or more places according to the size of the diocese and its priestly strength, would tend to keeping up and increasing fervor in the work. With the one hour's prayer in common, to begin with, to be followed with an interchange of sentiments and experiences and the encouraging words of advice from our Superiors, much good would be done and each member would go home to his mission with greater consolation to himself and greater fruits to his people. The shepherd that loves his flock will lead it where the sweetest waters and the richest pastures can be found, and so times pass and the work is kept up without break. God alone, for whom we labor, can tell what a return may be looked for.

Then when the clergy are gathered in their yearly Retreat, one day of it, or even a half-day, should be set apart for this work. A diocesan conference of the League could be held, and appropriate instructions, devotions, and other exercises would give fresh life and spirit to the work. Such a conference would be an inspiring conclusion to the Retreat and put the seal on the resolutions made therein.

Incidentally, I may add, the union between the different members of the clergy would become strong and holy by reason of the League.

Fourth.—Provincial conferences or conventions, to be held about once a year, with all the solemnity which the Church, our venerable Mother, knows so well how to give to such a celebration, would serve to do away with the cumbrous and expensive yearly congress for the whole country. One whole day would be enough for earnest, practical men to do all that such a congress calls for. It would widen and strengthen the League and make its advantages better known and appreciated. Then, at longer intervals, we can have the reunion of all the branches of the land, a grand evidence of the progress and success of our work, and a grand national gift to our Lord of a public, magnificent profession of our love to Him whose delight it is to be with us. We could show the world, the heavenly court, all creation, that we also feel delight, absorbing, uplifting and purifying, at having Him with us by day and by night, near to us at all times, waiting for us at all times, rich in mercy and long-suffering for us ever, and that most of all because He loves *us* with a special love, for we are His *priests*, and we love Him with a special love because we *are* His priests.

Fifth.—Finally, a very powerful means of promoting our work is the press. Every trade and calling has its special organ to represent its interests and keep the members in touch with the advance of the times. We are strong enough to set about having an organ—a *monthly*—devoted to the Eucharistic League. If our European brethren were less national, we might, long since, have had a periodical legible to every priest, in the language of the Church, and not leave each tongue to speak for its own patrons. The tongue in which we daily pray, in which we daily sacrifice, would be a fitting instrument, not merely to aid the work, but to make the union of Christ's priesthood closer and stronger, and more hallowing in its results.

It may not be unseasonable to suggest that in the immediate future a larger membership will be secured by a little

relaxation in the matter of the hour's prayerful watch. If this could be modified so as to let the hour be more readily divided into its two half-hours on the same day or separate days when, not merely necessity, but even grave inconvenience would call for it, a very strong objection to the League would be taken from the minds of many priests. It is not always easy to secure this one hour's uninterrupted seclusion; a great many will find a whole hour's prayer difficult to a degree, where they could occupy a half-hour successfully and without becoming tired of it; and it is just those who have grown remiss in prayer, have lost the practice of mental prayer, have become weaned away from exercises of piety, who are to be drawn into a closer communion with the Lord chosen by them for their inheritance here and hereafter. In time there will be no need for this indulgence. In proportion as the heart grows nearer to Christ the half-hours will soon coalesce and thus the old-time spirit of recollection will be revived.

E. BUSH.

Altoona, Pa.

THE ESTABLISHMENT OF A EUCHARISTIC MONTHLY.

THERE is hardly any argument required to prove the advisability of establishing a monthly periodical of the Eucharistic League. The Blessed Sacrament is the centre of all our worship, the sun of our religious life, the devotion of devotions, the *raison d' être* of the priesthood—the tabernacle is the family hearth around which we daily assemble, the Eucharist is God living among His own, the Emmanuel. We need not then answer the question why there should exist a periodical whose purpose it is to defend and to spread this heavenly truth in our midst and to win from American Catholics the homage and love due to it by every title.

That the duty of establishing such an organ of devotion to the Blessed Sacrament naturally devolves upon the Eucharistic League is equally plain. The Association itself, by

its object and constitutional activity, furnishes material for such a publication. The nature of the League, its spirit, its rules and regulations, its manifold advantages—all these offer constant topics for discussion among the associates, and for those whose co-operation they would invite to the grand work. Moreover a periodical of this kind serves as an encouragement to the members. It suggests means and ways of keeping alive their fervor and supplies them with fresh motives for action as well as with healthy food for mind and heart. All this can hardly be accomplished in any other way—at least not with equal results. Books are not adequate to this purpose. Short, pithy explanations once advanced do not suffice; repetition is necessary. A book appears heavy, dead, a thing of the past; a periodical is pointed, living, of the present. Moreover, we desire to become acquainted with the thoughts and deeds of our brethren; we dislike to be alone, solitary, even in our devotions; the example of brother priests incites us to imitate and emulate them. The spider draws all its threads from its own substance; far better for us, occasionally at least, to make use of the thoughts and sentiments of wiser and holier men in our communications with our Maker. An organ of the Eucharistic League would suggest subjects for loving, practical communion with our great High Priest; it would also report faithfully the deliberations of our associates who assemble elsewhere to honor the same divine Master. Such a magazine would not only be an aid to the priest's personal sanctification, its influence would be more widespread, for it could be made the agent of invaluable hints from practical men, suggestions how to extend the devotion to the Holy Eucharist among the faithful, how to organize and promote confraternities of perpetual adoration, how to induce the young to conserve the strength of their souls by the frequent and fervent reception of the sacraments. A vast number of practical, moral, liturgical, and dogmatic questions relating to the Blessed Sacrament could be treated *seriatim*, briefly and entertainingly, all with a view to enlighten and sanctify priest and people. A superabundance of matter would suggest itself to the editor of

such a journal calculated to render the paper edifying, instructive and interesting.

"But could it be made to pay expenses?" is a query which I fancy arises in the minds of many. I think it could become self-supporting. Some months ago a Cincinnati firm offered to print and mail 1,000 copies of a 16-page monthly, composition to be leaded long primer, 1,500 ems to the page, for some $30.00. Making the subscription $1.00 a year, 500 subscribers would amply pay all the expenses incurred. In two or three years, I assume, that number of subscribers could be easily secured, and during this interval, I feel assured there are among us those who would willingly unite to supply the deficit, if such should occur. May we not look to the University of Notre Dame to furnish an editor competent and willing to put on his armor for this laudable enterprise? To embrace labors, if need be, for the defence of the Emmanuel? His office could be made the centre of the American Priests' Eucharistic League, where all applications for membership and for the transmission to the associations of monthly libelli, tickets of admissions, documents, decrees, and every kind of necessary information. In this wise, unity and facility of administration would be secured, and therewith strength of government and effectiveness of propaganda. With this view I took the liberty, at the recent Convention of the Eucharistic League in Notre Dame, of suggesting that a committee of three be appointed to devise ways and means for the prompt establishment of such a monthly organ. It seemed to me that, even if the convention were for the time being to accomplish nothing more than the inauguration of such a periodical, it would thereby lay the foundation of a great work. It would inaugurate an era marked by special love and devotion toward the Blessed Sacrament on the part of the Catholic priesthood; and the seed thus planted would soon produce abundant fruits to be gathered throughout the wide expanse of our beautiful country—the land of fairest promise for the future glory of Mother Church.

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FRUITS OF THE HOUR OF ADORATION.

THE Hour of Adoration, according to the rules of the Eucharistic League, is to be a work of the purest love. Love attracts, love unites; even when materially separated, love keeps us spiritually in the presence of the beloved. From the ardent furnace of the sanctuary emanated that sacred flame which kindled the fire of responsive love in our youthful hearts, and taught us, through the years of preparation for life's tasks, to yearn with the royal poet: "How lovely are Thy tabernacles, O Lord of Hosts! My soul longeth and fainteth for the courts of the Lord.[1] Blessed are they that dwell in Thy house.[2] I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners, for better is one day in Thy courts above thousands." [3]

Youth's inspiration of love brought us with the dawn of manhood to the centre from which it had issued, and there, in the sanctuary, before the throne of love, we proclaimed, in face of heaven and earth, the covenant of our heart's love: "Dominus pars haereditatis meae et calicis mei." And in the holy place resounded the blessed ratification of our covenant, and thrilled our souls by its blissful assurance: "Jam non dicam vos servos sed amicos." We felt ourselves enriched by the favors and privileges which were so abundantly showered upon us by our Beloved, and in the jubilant consciousness that the fair anticipations of our youth had become a happy reality, we were ready never to divide the aim of our life. Then we found it easy to declare: "I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth,"[4] and to protest: "One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life," [5]

But apart from the motives of love, urging us to the practice of habitual adoration of Jesus in the most holy Eucharist, as it is enjoined and fostered by the League, we

1 Ps. lxxxiii, 2. 2 Ibid. 5. 3 Ibid. 11.
4 Ps. xxv, 8. 5 Ps. xxvi, 4.

fixed an additional incentive to it in the wondrous fruits which the Hour of Adoration, regularly observed, produces in the soul and life of the priest.

As a first fruit of the Hour of Adoration we must put it down that it is a discipline of the mind and of the heart which prepares us and fits us for the better accomplishment of our priestly functions. Not only in theory, but in practice, it is universally acknowledged that upon no field of man's physical or mental activity can there be any excellence, without great labor toward effecting such excellence. In the science and practice of holiness all spiritual guides and models keep this principle before us. Of St. Aloysius we read that he tried for hours upon hours until he should attain such control over his faculties as would enable him to spend one full hour in prayer without distraction.

Who needs complete control of his faculties more than does the priest?

The threat of Jeremiah: "Cursed be he that doeth the work of the Lord deceitfully,"[1] must be constantly ringing in his ears. The "work of the Lord" is pre-eminently the duty of his state. It places him daily before the throne of the divine Majesty as a mediator for his race; with the words of praise and supplication upon his lips; of praise, that he may supply the neglect of his brethren, and of supplication, that he may stay the arm of justice, and bring down wonders of mercy upon a sinful world. We feel that for such a task we certainly ought to be free, "ab omnibus vanis, perversis et alienis cogitationibus," as we protest every day in reciting the divine Office; that we cannot justify ourselves in complying with this obligation "materialiter" only, if it is not done with attention and devotion, "digne attente ac devote ut exaudiri mereamur ante conspectum divinae majestatis."

Again, the "work of the Lord" places us daily at the altar. When the Holy Ghost says of the old sanctuary of figure: "Locus iste sanctus est in quo orat sacerdos pro peccatis et delictis populi," what should we think of the

1 Jer. xlviii, 10.

sanctuary of the reality. With better reason should we have the awe of the Bethsamites, and declare with them: "Who shall be able to stand before the Lord, this holy God?"[1]

And yet we are not only to stand in His presence and pray for the sins of the people, but we are to hold in our hands Him who through our ministry again and again becomes the Victim of expiation, which we are to lay at the feet of God's eternal Majesty as an adequate atonement for the guilt of the world.

The Council of Trent assures us that Christ, our Lord, is continually being sacrificed upon our altars: "Supra sacram mensam Christus occisus jacet," and the great St. Thomas teaches: "In qualibet missa invenitur omnis fructus quem Christus operatus est in Cruce." What complete mental discipline should be ours for the worthy performance of this "work of the Lord," which the saints were wont to call a sublime and fearful duty—"excelsum et expavendum officium."

How necessary again is the control of our faculties for the honor and beneficial influence of our pulpit. And there, in addition, we stand in need of that spiritual unction, which shows us to be not only teachers but fathers; a distinction which the great Apostle so jealously made in his own favor; that unction which, in the language of the Church to her ministers, enables us not only to instruct but to delight and move—"non solum docere sed et delectare et movere." This unction is nothing else than the zeal for God's honor and the love for men's souls, which can be acquired only through communion with the divine Master who came to seek and to save that which was lost.

It is needless to mention here the administration of the sacraments and the habitual professional relations of the pastor with his people; in all, the edification and the greater spiritual good of the faithful make the same requirements of us as in the more prominent functions of our ministry; for all, an hour of uninterrupted communion with Him who

[1] I Kings vi, 20.

is "the true Light that enlighteneth every man coming into this world"—with Him who is by excellence the Good Shepherd, must be the best training school. Nearly every priest will have experienced occasions when he has to recite the Canonical Hours, celebrate Mass, proclaim the word of God and administer the sacraments under circumstances which are anything but calculated to help the complete recollection of mind, the absolute concentration of thought which he knows and feels ought to be his at the time. It is easy to surrender to these unfavorable circumstances, to give up all endeavor for the befitting recollection which we imagine to be impossible, and to satisfy ourselves with a material correctness of these functions, although we are aware that, with some of them, there is but one step from the mere perfunctory transaction to serious doubts as to validity.

A full hour of recollection, of centralization of our thoughts upon the focal mystery of our official functions must be a safeguard amid these risks. It will be found, by a fair trial, to produce that spiritual discipline which we need for the safe, worthy and salutary discharge of the duties of our state.

The second fruit of the Adoration Hour is an increase of personal sanctity, a strengthening of those virtues which constitute the priestly character. I am far from the intention of even indicating that this fruit cannot be reaped also from other practices which the Church, spiritual teachers and the educators of the clergy recommend; but I do say that the Adoration Hour is a most excellent and efficient means of producing this fruit. All are agreed that the devotion to the Blessed Sacrament is most effectual in developing and preserving priestly piety. A whole hour spent, of our own free choice, before the altar, must of necessity have a stronger effect, make a deeper impression and have a more lasting influence than shorter practices, which do not permit of the same undisturbed and intimate communion with the divine Master.

For a full hour we are with Him who called us to a life of abnegation and sacrifice abhorrent to flesh and blood, and

who Himself chose a life of abasement and self-annihilation, and who mysteriously perpetuates His existence here upon earth under conditions which show forth such stupendous forgetfulness of self in love for man, that even the greatest sacrifices which we may be called upon to bring dwindle into insignificance. We arise and go forth more deeply impressed with the words addressed to us at our ordination: "Imitamini quod tractatis quatenus mortis dominicae mysterium celebrantes, mortificare membra vestra a vitiis et concupiscentiis omnibus procuretis."

A full hour we view the hidden life of our Master—that seclusion, that deep concealment of His infinite majesty, that silence, that retirement, that wonderfnl union of the contemplative and active life; we view His obedience to all, even His basest enemies, His humility in divesting Himself of every trace of glory, His patience and condescension to all who come, old and young, rich and poor, learned and ignorant, saint and sinner; and viewing this life so gloriously divine in its very abasement, we understand the Apostle: "The wisdom of the flesh is death—because the wisdom of the flesh is an enemy to God,"[1] and we begin to love a life hidden with Christ in God and we practically find a new significance in the word of the Bishop at our ordination when he said: "Ministros Ecclesiae fide et opere debere esse perfectos."

A full hour we breathe that zeal for souls which actuated our Master in all the works of love for man, which now holds Him captive in the seclusion, obscurity and poverty of the Tabernacle; which keeps Him in His hidden life and makes Him humble, obedient and patient almost to contradiction with His very being. We hear Him say again: "I am come to send fire on the earth, and what will I but that it be kindled?"[2] And we declare ourselves ready to go obediently and humbly and patiently to bring the souls of men to the knowledge and appreciation of His loving designs: we rise and resume the path of our daily duties keeping more clearly in sight the injunction: "Si offi-

1 Rom. viii, 6, 7. 2 St. Luke xii, 49.

cium vis exercere presbyteri aliorum salutem fac lucrum animae tuae."

The third fruit of the Adoration Hour consists in the particular blessings which, we can easily believe, the Eucharistic God will pour upon those who devote themselves to this act of special homage. It would be out of place here to say anything of the efficacy of prayer. Our associates in Europe give public and enthusiastic testimony through the periodicals of the Eucharistic League that they have found the Hour of Adoration a remarkably efficacious means of obtaining assistance in spiritual and temporal needs. Extraordinary conversions, re-establishment of peace and good understanding, disappearance of hopeless difficulties, the religious reformation of entire parishes, as well as restoration of health and unlooked-for success in material undertakings, are ascribed by our brethren to the benignity of the sacramental Lord. And do we not believe that He is the same around whom, when walking visibly upon earth, multitudes pressed into immediate presence, knowing "that virtue went out from Him and healed all;"[1] the same who sent away rejoicing all that came to Him with the affliction of their hearts upon their suppliant lips?

To the great servant of God, Balthasar Alvarez, when in prayer before the Blessed Sacrament, the Saviour appeared in the form of a most amiable child, stretching forth His little hands so full of brilliant pearls and jewels that they could scarcely hold them, and saying: "Oh! if I could find some one to take these from Me!"—These pearls and jewels are the spirit and the unction requisite for the salutary discharge of our sacerdotal functions, the graces and virtues for our personal sanctification and the particular spiritual and temporal blessings that we may desire for ourselves or for others, "Let us go, therefore, with confidence to the throne of grace; that we may obtain mercy, and find grace in seasonable aid."[2]

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1 St. Luke vi, 19. 2 Heb. iv, 16.

HOW TO MAKE THE HOUR OF ADORATION.

THE main object of the Eucharistic League, the heart and soul, as it were, of its work, is the Hour of Adoration assigned to each week. If this be observed by its members, promptly and conscientiously, the Eucharistic League will justly claim a place amongst the most important, meritorious and far-reaching confraternities that have been sanctioned by and enjoy the protection of our holy Mother Church. Should this, however, be neglected or treated as a matter of secondary importance, the Eucharistic League will have no feature to be considered, no blessings to expect, no reason for its existence. A name without significance, a union without a bond, would, indeed, be the Eucharistic League so-called, were its members ever to grow negligent or careless in this particular practice. Let the zeal of the members abound in this exercise and we are safe to predict for our League a bright future, a rich harvest and a most honorable name and record in God's book of life.

We cannot, therefore, wonder why the theme "how to make the Hour of Adoration," should be deemed an important consideration in connection with a discussion on the subject of the Eucharistic League.

To be brief as well as clear, we shall dispose of the important matter embodied in our question, "how to make the Hour of Adoration," by considering the following points:

I. The time occupied by the adoration.
II. The place where the adoration should be performed.
III. The method of the exercise proper.

I. The time for the adoration may be fixed by each member of the League to suit his circumstances and occupation. Any day of the week, any hour of the day may be selected, the essential point not to be overlooked being that the adoration last a full and continuous hour. Though the assumed obligation of making an hour's adoration does not necessarily require an uninterrupted hour, the indulgence to be gained thereby is conditioned by this very point. It goes

without saying that an interruption of a few moments or even of a minute or two will not affect the indulgence. "Parvum pro nihilo habetur" sets us at rest about that. But if there be question of a material and unnecessary interruption, the adoration though lengthened out to a full hour, is not entitled to the plenary indulgence.

As to the requisite time to be spent in adoration by the members of the League, one hour is assigned for each week, making for each month four or five hours of adoration. Should it happen that for some reason or other the adoration have been omitted in one week, an additional hour should be held the following week, and it will entitle to the indulgence as well as also satisfy the obligation. It is, however, by no means advisable to postpone and carry over to another week what should be attended to this week. As each day has its own burdens, so also each week may be looked for to have its own share of disturbances and molestations whereby pious exercises are made liable to suffer. The practice of postponement is most probably the reason why some members have died in despair and why their names were struck from the book of life. It should, therefore, be our earnest desire and endeavor to have each week record its own work, lest we be found amongst those that grumble at the full hour's adoration, imagining this obligation to be incompatible with their other duties and occupations. Considering the extraordinary blessing attached to this exercise, the plenary indulgence, the obligation of spending once a week a full hour in the most intimate intercourse with our Eucharistic Lord, in quiet consultation with our heavenly Master, in company with the High-priest by excellence, cannot be regarded as being too burdensome or too difficult. Let the uninterrupted hours of one week spent in unprofitable conversation, in useless reading, by needless sleep stand out in bold relief and stifle the murmur of objection.

There may be, of course, grave reasons which render the interruption of the Hour of Adoration as well as also the omission of the exercise quite legitimate. But let lost time be brought in, omissions supplied in such a manner that at

least the obligation be fulfilled if the indulgence should be lost. It is true there is no sin in neglecting the devotional exercise, there being no obligation binding the members of the League under pain of sin. But who would consider such neglect as having no semblance of sin, in view of the fact that the applicant for membership made a serious promise to his dearest Friend on earth, to pay Him a longed-for visit of an hour every week, and to bring Him consolation in His abandonment? And if such neglect should have occurred, if such serious promise had been broken, would you call an atonement consisting in its humble acknowledgment, when sending the monthly libellum, too severe? May these remarks suffice with regard to the time allotted for the obligatory adoration.

II. We, now, will turn our attention to the second point of our discussion. It is the place, where the adoration should be made, that calls for a few explanatory remarks. The church is the place where God's special friend, where God's chosen priest should be found often engaged in his holy ministry. Here he is to toil and labor; here is his field of action; here is the dispensary of celestial grace dependent in a great measure, upon his prudent and zealous ministration. Here also should he be sought for, when inquired after, absorbed in communion with Jesus Christ, the Eucharistic King. "Quid est quod quaerebatis? nesciebatis, quia in his, quae Patris mei sunt, oportet me esse?" His should be the word of exultation: "Laetatus sum in his quae dicta sunt mihi: In domum Domini ibimus." His should be the sigh of David when he says: "Sitivit anima mea ad Deum fortem vivum: quando veniam et apparebo ante faciem Dei?" With his eyes on the altar should the people behold him when asking the question, "Ubi est Deus tuus?" The hour of meditation, then, must be held in Church, near the tabernacle of the Lord. This is so imperative that the indulgence is lost, if the adoration is made anywhere else. Choose, if convenient, the closest vicinity of the Sacramental Lord. It may be well to mention here

the privilege the adoring priest has, namely, that of a private exposition of the Blessed Sacrament. To insist on making use of this privilege may be out of place. However I shall cite the decrees of S. R. C. Let them speak for themselves. "Pro privata expositione solum Tabernaculum aperitur, et sacra Pyxis clausa, suoque velamine obtecta populi oculis subjicitur, ita ut ex Tabernaculo nunquam extrahetur, neque populus cum ea benedicatur." "Ad privatam expositionem neque publica causa, neque facultas episcopi requiritur, sed causa privata, ut alicujus infirmitas, aut alia privata familiae necessitas, *desiderium alicujus viri religiosi* uti et consensus Praefecti ecclesiae sufficiunt."

"Si quandocunque privata ex causa S.S. Eucharistia exponenda videbitur, a tabernaculo nunquam extrahatur, sed in pyxide velata in aperto ejusdem tabernaculi ostiolo, cum assistentia alicujus Sacerdotis stola et superpelliceo induti, et cum sex saltem luminibus cereis collocetur."

These decrees, dated respectively 31st of May, 1642, July 10, 1688, and December 9, 1602, unmistakably point to a period when the Blessed Sacrament was held in higher esteem and when the devotional exercises to the holy Eucharist were cultivated more piously than we may boast of now. It is evident that we have receded from old venerable practices which it will be well to revive. For the adoring priest the private exposition will prove a potent means to render recollection easy and refreshing. Let us return to the practices of our forefathers and renew the spirit of happy times gone by. Almost an equivalent means to make the Hour of Adoration both easy and delicious is offered to the priest on his way to administer the holy Viaticum. Where is the true priest that has not on these occasions felt how sweet and consoling it is to have his beloved Lord rest so near his heart?

But what shall we say to the priest whose sickness or whose continuous absence from a church puts an obstacle to the visit of the Blessed Sacrament, or who finds it very inconvenient to stay for a whole hour in church in extreme cold weather? Shall he be left alone in his desolation?

Shall he, under aggravating circumstances, even suffer the mortification of being excluded from the League? Decidedly not! Let him, if at all unable to fix his thoughts on the Blessed Redeemer, express his regret to our Lord that his physical state of health does not permit him to approach the tabernacle, or let him direct his eyes, wherever he may be, towards the holy place where the Eucharistic King resides, as the Jews of old, yearning for the temple in Jerusalem when dwelling in the land of captivity; and though he gain no indulgence by making his hour of devotion, the Lord will not forget to bless him, be it from the church, where he was baptized or from that church where he received his first holy Communion, or where so many times he has broken to his own flock the bread of life.

III. The most important part of our discussion remains yet to be considered. Our attention is to be directed to the method of the adoration. It is well for us to remark in a general way, that the Hour of Adoration should be spent in meditation. It would be, perhaps, best not to resort to books wherefrom to draw the thoughts which are to occupy our minds while engaged in adoration. But unless we have attained a high degree of recollection and prayer, we shall feel the want of books of meditations for the purpose of avoiding spiritual aridity and languor. However, the use of such books should not degenerate into a mere spiritual lecture. They should assist us in fixing our imagination and offering the points from whose consideration we arrive at practical resolutions. We should speak from our own hearts to the Heart of Jesus, and address our Saviour in our own language as a child would do to his own father. We should feel happy in our own way in the company with our best Friend. All otherwise obligatory prayers, such as the divine Office, the holy Rosary, the Stations of the Cross should not be allowed to supplant the adoration. All other occupations should be discarded, when we wish to enjoy the consolations and fruits of an intimate intercourse with our heavenly Friend. We should speak to

our Saviour and listen to the voice of our Beloved One in the holy Sacrament. "Loquere Domine, quia audit servus tuus." So much about the method in general. The adoration proper should comprise, like any meditation, three parts: Preparation, consideration, conclusion. A few remarks on these three parts is all that can be asked of me in this paper. As for the preparation, a lively act of faith in the real presence of our Lord in his Sacrament is the first requirement for a good meditation, such as we speak of here. To strengthen our faith, it would be well to remind ourselves of the history of the institution of the holy Eucharist; to recall the types that foreshadowed the Blessed Sacrament, to think of the practices of our holy Church during the centuries of its existence, as so many striking testimonies corroborating our belief in the Eucharistic presence. To still more animate our faith and cause in our souls that holy awe so essential for quickening our spirit to fruitful meditation, we might think of the thousands and thousands of pious adorers in all parts of the world, who, like us, are kneeling around the altar of the Most High offering the incense of their prayers, holding themselves ready as victims of love and immolation. Listen, as it were, to the canticles and hymns ascending to the Sacred Host; behold in spirit the myriads of candles all eager, it would seem, to bring light into the darkness of unbelief and telling the wonders of Christ's love for the children of men.

The meditation proper now should take up any subject in connection with the Blessed Sacrament. As already stated pious books might lend us their assistance for this exercise of the intellect and the will, in furnishing us the truths to be considered and prompting the resolutions to be elicited. Such books as "The Eternal Priesthood," by Manning; "The Blessed Sacrament," by Faber; "Visits to the Blessed Sacrament," by St. Alphonsus Liguori; "The Fourth Book of Thomas A. Kempis"; "Christ on the Altar," by Mgr. De Goesbriand, and others too numerous to mention, are full of suggestions by which we might profit. But even without the assistance of books we shall hardly die of hunger, if we

do not give way to inertness. Follow our Lord in His earthly career from His birth to His death and compare the various stages in His life with His dwelling in the Blessed Sacrament. Consider the various functions of Jesus Christ while on earth and see how He performs the same offices in our midst through the holy Eucharist. He will teach you as His disciples, He will watch over you as the Good Shepherd, He will command you as when seated on the mountain of the Beatitudes—He sacrifices Himself for you as He did on Golgotha.

Behold Him, the great Benefactor of mankind! Who is even now willing to feed you when hungry, to cleanse you when in sin, to console you when in sorrow, to give you courage when downhearted. Speak to your Lord of the weaknesses you are subject to, ask Him to have mercy on you. Resolve what you are to do to make Him better known, more loved and honored.

For a soul that is truly pious, or even only well disposed, there is no end to the thoughts that will suggest themselves before the tabernacle of the living God, of the Redeemer of mankind, of the dreadful Judge of the living and dead. Felt you as a child in simplicity, behold Jesus full of meekness! Were you sick and in misery—call Him from the wilds of Judea, from Kapharnaum and Jerusalem that He place His hand on you and bring you relief.

We may need books, to assist us and guide us in the Hour of Adoration; but there is more search for them than is necessary, I am confident, if we will only try to employ the faculties which God has given us.

And were we really in need of such helps, no doubt, as our League will grow in numbers, from our own midst will rise up splendid teachers and guides that will lead us up to the highest summit of recollection and repose in the Eucharistic Lord.

The last part of adoration consists in thanking the Lord for all the favors bestowed, in reassuring Him that we shall soon return to Him. In fine, kneeling down you ask the Lord's blessing for yourself, for all your brethren in the

League and for all your friends, the closest of whom are your Holy Father on the Vatican Hill, your Bishop, your own parishioners. This done "Vade in pace! Dominus erit tecum benedicturus omnia opera manuum tuarum."

J. MECKEL.

Highland, Ill.

OBJECTIONS TO THE "HOUR OF ADORATION" AND THE "LIBELLUM."

IN the beautiful "Formula of Consecration" recommended to the members of the Priests' Eucharistic League we promise to devote ourselves "with a willing heart" to the humble and loving adoration of our Blessed Lord, truly, really and substantially present in the Most Holy Sacrament of the Altar, and to do this more particularly by passing at least *one hour* every week in the adoration and pious guard (*pia custodia*) of the Most Blessed Sacrament.

This *Hour of Adoration* is, therefore, properly and justly considered to be the most important duty which we have assumed as members of the League. It is to be the chief and most effective means for obtaining the object of the Association, which is to unite the priests as a "Guard of Honor" of the great Eternal High Priest, who has associated them with Himself in this transcendent dignity and clothed them with the more than angelic powers of the priesthood of the new Law. It is to be an occasion of the most profound homage to the Eucharistic God, of the deepest gratitude for this most wonderful memorial of His boundless love and mercy, of most humble and loving reparation for the coldness and indifference with which He is treated, and even the positive outrages and indignities which are offered to Him in this Mystery of Love. To whom is He, the "Sacramental King" (as Father Faber calls Him), to look for this homage,

these evidences and proofs of a sincere and loyal attachment, if not to His ministers, His priests, the members of His own household? Again, this visit offers the best opportunity for presenting to our Lord our petitions; our various needs and necessities, in our own behalf and in behalf of our people. He is there as upon a "throne of grace," which, as the Apostle says (Heb. iv, 16), we should approach with confidence, that we may obtain mercy and find grace in seasonable aid.

These four objects of prayer in general: Homage and adoration, praise and thanksgiving, reparation and atonement, and, finally, petitions for needed graces and blessings, will almost spontaneously occupy the devout soul in the presence of the Most Blessed Sacrament. To render, therefore, our pious exercise as complete and fruitful as possible, these various acts of a believing and loving heart must all receive due attention, and necessarily occupy some time in proportion to their importance. Hence the necessity of a prolonged visit to the Blessed Sacrament, that the object of our League may be more and more realized.

The duration of this visit is to be one continuous hour at least once a week, for several reasons. In the first place, a definite space of time had to be set as the minimum, if the Association were to exist and accomplish anything at all, and *one hour every week* was not deemed too long for the full attainment of the objects of the visits, and the various spiritual fruits which we are to reap from them; nor was it considered as an undue interference with other calls upon the time and attention of even the most busy priests, regular or secular.

Another reason is found in the touching appeal of our Blessed Lord to His Apostles during His Agony in the garden: "Could you not watch *one hour* with me?" It is certainly very appropriate that they who succeed the Apostles in the graces and duties of the holy ministry should cheerfully respond to that appeal of their beloved Master, and for "*one hour* watch with Him" before the altar, upon which He renews in a mystical manner the sacrifice which

He commenced in the Garden of Gethsemani and finished on Mount Calvary.

Now, as to the objections against the Hour of Adoration, they refer either to the length of time or the manner of making the visit, or to the difficulty of sparing so much time from other duties. The first objection is, I think, sufficiently answered by what has just been said—though briefly—about the principal reasons for which a full hour was deemed necessary. If, however, the visit should be interrupted by a sick call or by any other urgent duty, all that is required is to return as soon as possible and complete the hour.

As to the manner of making the visit, it has been made the subject of a special paper and will, no doubt, receive a clear and full treatment. I might here mention that some difficulties may arise in regard to the place for performing the devotion in the case of old and feeble or otherwise delicate persons, especially in cold weather. They may make their visit in the sacristy or even in their rooms, and thus comply with the requirements of the Confraternity though they cannot gain the plenary indulgence attached to the visit unless it be made before the Blessed Sacrament itself.

As for the difficulty of finding a spare hour—among the 168 of a whole week—it is surely more imaginary than real. It would be strange, indeed, if amid all the cares and labors of even the most active missionary life, from Sunday to Sunday, one hour could not be set apart for this exercise. A very practical plan to secure the necessary leisure, undisturbed by outside calls, free from the annoyance of importunate visitors, would be to choose an hour in the early morning. We could, by rising half an hour, or a full hour, earlier than usual, unite a little mortification with our devotion and make it all the more effective and fruitful. The morning meditation could also be very usefully combined with it and draw from it special light and inspiration. And what a fitting preparation would it be for the daily Mass!

To notice other objections, that may possibly be urged against the Hour of Adoration, would draw out this paper to an undue length. But there does not appear to be any

solid reason why the time for the visit should be shortened or divided, and hence the General Directory of the League has always declined to do so, and insisted upon the full, continuous Hour of Adoration.

In conclusion, a few words on the "Libellum." It is a little printed blank sheet, on which we note, besides name and address, etc., the Hours of Adoration kept during a given month, together with requests for the prayers of the associates for special intentions. It is to be sent at the end of every month (or, at least, during second month) to the Diocesan Director, and by him forwarded to the General Director, and finally to the central office at Paris. There, in the Chapel of Perpetual Adoration, kept by the Fathers of the Blessed Sacrament, these tickets are placed in an urn before the Blessed Sacrament and kept there for a whole month. Thus the prayers of thousands of associates from all parts of the world, as it were meet and ascend to our Lord in the Sacrament of His Love, in behalf of the needs and necessities of the whole League. What a beautiful idea! So truly Catholic, so expressive of the sacred bond of faith and charity which unites us as members of this now world-wide League, and, no doubt, draws us more closely to the Sacred Heart of Jesus in the great Sacrament of His Love.

Should this alone not be a sufficient inducement for every member of the Association to take the little trouble, the few moments of time required to fill out and to forward to its destination every month this little ticket—this message of love and affection to our divine Lord! But besides this, it is an outward token of the fidelity with which we discharge our duties as members of the League, and as such, a message of encouragement to our priestly associates. Without this, the only reliable outward sign of our union, we would be almost sure to lose interest and become irregular and careless in the performance of our weekly exercises. But by faithfully complying with this easy requirement of noting down our Hours of Adoration from week to week we will be always reminded of our duty, and by regularly forwarding it at the

end of the month we will keep in living touch with all the members of the League, our fellow-soldiers in this grand army, this noble "Guard of Honor" before the throne of our Sacramental King.

In view of so many advantages and blessings for ourselves and our fellow-members, surely the insignificant labor of complying with this rule ought not to be considered, and he who neglects for six consecutive months to send in this "Libellum" is, therefore, deservedly dropped from the list of members as having voluntarily severed his connection with the League.

I am fully persuaded that all who have by their presence at the recent convention, and by their lively and sympathetic interest in its labor, attested their love for Jesus in the great Sacrament of His love and their zeal for the growth of this truly priestly devotion, will also by a conscientious discharge of this, as well as of the other duties which they have assumed, show themselves living, active members of our glorious union.

JOSEPH RADEMACHER,
Bp. of Fort Wayne, Ind.

SEMINARISTS AND THE EUCHARISTIC LEAGUE OF THE CLERGY.

A deep and abiding devotion to the Blessed Sacrament is for the young Seminarian the surest guarantee that he will one day worthily fulfill the important duties of the holy ministry to which he aspires. These duties concern principally the honor and worship of the holy Eucharist. They require a habit of reverence and love, which can be attained only by frequent meditation, acts of adoration, and devout communion.

The rules of the Seminary provide, it is true, for the cultivation of this habit by daily exercises of piety calculated to direct mind and heart toward the Blessed Sacrament. But these practices, being a part of the ordinary routine, are apt

to be done in a more or less perfunctory manner, unless there are special incentives to fervor, apart from the ordinary discipline of community life. Individual and spontaneous effort, on the other hand, engenders a spirit of sacrifice which is very favorable to true devotion, and fosters a personal consideration of the object of our worship which in turn begets affection.

For such reasons, the Superiors of our Seminaries wisely encourage leagues and sodalities, which the students form of their own accord, especially when these unions become a more or less direct means of increasing devotion to the holy Eucharist.

The League of the Sacred Heart, the Tabernacle Society, and other associations of a similar character, all of which unite some particular work of charity with the common aim of increasing devotion toward our Eucharistic Lord, have stated hours of adoration before the Blessed Sacrament. One or the other of these leagues exists probably in every ecclesiastical Seminary of the land, and it would be an easy matter to bring them into connection with the Eucharistic League of the Clergy. This would naturally lead to a continuance of the habit of making the hour of adoration, with its manifold fruits for the priestly life, so beautifully set forth, in this number of the REVIEW, by Bishop Hurth. The special feature of the Eucharistic League is the so-called *Libellum.* It is not meant to be a manifestation of conscience, but rather an incentive to be exact in the performance of a self-assumed duty of honor, easily set aside when there is no check to forgetfulness or indolence. For the Seminarist it is not difficult to adopt this feature. He need never, through his own fault, neglect the monthly Hour of Adoration, so that the thought of keeping a record of his fidelity, for the eye of the Director of the League, can have in it nothing odious. As a matter of fact, we have examples of such unions. In the Ecclesiastical Seminary of the diocese of Vincennes, which is in charge of the Benedictine Fathers at St. Meinrad, the students have formed a *Eucharistic Association*, which serves as a kind of initiation to the Priests' Eucharistic League

with its permanent features of the *libellum* and other incentives to perseverance and regularity in the devotion to the holy Eucharist. Through the kindness of the Rev. Director General of the Priests' Eucharistic League we are enabled to give the Statutes of the Association. The plan may suggest the formation of similar unions, without prejudice to other already established organizations intended to promote the honor of the Most Blessed Sacrament.

Adveniat Regnum tuum Eucharisticum
"Magister adest et vocat te."

EUCHARISTIC ASSOCIATION OF ST. MEINRAD'S SEMINARY.

STATUTES.

§ 1.—The object of the Eucharistic Association, which is placed under the special protection of the Blessed Virgin Mary and St. Thomas Aquinas, is to promote among Seminarians the devotion to the Most Blessed Sacrament.

§ 2.—To obtain this end, every member is obliged to devote a full hour to prayer before the Most Blessed Sacrament, at least once a month.

In order to keep up this pious practice uninterruptedly, each member shall hand over to the Prefect his *libellum*, upon which the hour of adoration is marked. This rule must be complied with quarterly, according to the order of the Ecclesiastical year.

§ 3.—The members of the Eucharistic Association shall join the *Confraternitas Sacerdotalis Adoratorum SS. Sacramenti* as soon as they receive subdeaconship.

§ 4.—The benefits derived from this Association are the following:

a. A more intimate union with our Lord Jesus Christ, to whose special service the Seminarians feel themselves called;

b. The promotion of the spirit of prayer;

c. A more profound knowledge, sincere love and true imitation of Christ;

d. Strengthening and confirmation in the divine calling to the holy priesthood, and the communication of numerous

graces during the time of preparation for the sacred ministry.

e. The participation in the spiritual treasures of the Church : a *plenary indulgence* being granted for the monthly hour of adoration, which is applicable to the souls in purgatory ; and *seven years and seven quadragenes* for every additional hour.

§ 5.—The Association shall be under the direction of the Very Rev. Director of the Seminary, or a professor of the Seminary, whose assistants shall be a prefect and secretary, both elected annually by ballot and an absolute majority of the members present in the meeting, to which the members are to be invited eight days before.

It shall be the duty of the prefect to distribute and collect the *libella* of adoration hours.

§ 6.—In order that all may willingly and joyfully answer the call of the Lord, the time of adoration is left to the choice of the individual.

The members are not exempted from duty of monthly adoration during the time of vacation.

§ 7.—The frequent reception of the Holy Sacraments is highly recommended. The Seminarians will use especially the moments of grace immediately following Holy Communion, for the purpose of acquiring for themselves and their fellow-members the grace of perseverance in their vocation, a high esteem for the dignity of the priesthood, and the spirit of self-sacrifice.

§ 8.—The members of the Association will endeavor to meditate frequently upon the Blessed Sacrament, and in the examination of conscience examine themselves as to the due reverence and love they owe to the Holy Eucharist; nor will they allow a day to pass without having made a short visit to this most august Sacrament. They will offer up to the Sacred Heart of the Redeemer present in the Most Holy Eucharist, through the merits of the most pure heart of the Blessed Virgin, all their labors and studies, sufferings and struggles.

§ 9.—Additions and amendments shall be made only by an absolute majority of the members assembled in a special meeting, and with the consent of the Director of the Seminary.

CONFERENCES.

THE CONFRATERNITY OF THE BLESSED SACRAMENT IN BEHALF OF THE SOULS IN PURGATORY.

We have already referred in these pages (July, 1894, page 47) to an Association in honor of the Most Blessed Sacrament, whose special object is to relieve the suffering souls in Purgatory. At the recent Eucharistic Convention in Notre Dame, Ind., the Right Rev. Abbott Lonicar, O.S.B., directed the attention of the assembled clergy to the fact that the object of this Association coincides in principle with that of the Eucharistic League. The rules of the "Arch-confraternity of Perpetual Adoration for the relief of the holy Souls in Purgatory" require a continuous hour of adoration before the Blessed Sacrament *once a year*. This makes it comparatively easy to induce the laity to join, and All Souls' Day offers a good opportunity of bringing the people together for the hour of adoration. As for priests, it will prove no task to give an additional hour of adoration and a mass for the suffering souls once a year, in order to obtain the privileges and graces of the Arch-confraternity, whose centre is at the Abbatial Church of St John's, Collegeville, Minn.

EUCHARISTIC CONGRESSES.

The *first* Eucharistic Congress was held on June 28, 1881, at *Lille* (France). Italy, Spain, Austria, England, Switzerland, Holland, Mexico, Chile, and representatives from the Antilles took part in it.

The *second* Congress, Sept. 14-17, 1882, assembled in the historic city of *Avignon*, for a time the seat of the Sovereign Pontiffs.

The *third* Congress took place in *Liege* (Luettich) Belgium. It ended on June 10, 1883.

The *fourth* was held in *Freiburg* (Switzerland), September 9, 1885.

The *fifth* International Eucharistic Congress met at Toulouse (France), in June, 1886. During the same year the Archbishop of *Quito* presided over a National Congress for South America.

The *sixth* Congress was held in Paris during July, 1888. It gave a powerful impulse to the devotion and the spread of the Eucharistic League throughout the world.

Belgium called together the *seventh* Congress at the quaint old city of *Antwerp*. This was held in August, 1890.

The *eighth* grand union of all the Eucharistic associations took place last year at *Jerusalem*, in Palestine, whither thousands of European representatives made their pilgrimage.

The *ninth* Congress assembled this year at *Rheims*, the coronation city of Catholic France. Another was held at *Turin* (Savoy), a short time ago.

May we hope that the zealous lovers of our Lord in the Holy Eucharist will turn their eyes toward the New World, and by holding the next Congress, inaugurated at the recent Eucharistic Convention, in these United States, draw upon our land and people the manifold blessings which a deep and living devotion toward the Blessed Sacrament must needs bring forth.

A CONSECRATED ALTAR IN AN UNCONSECRATED CHURCH.

(CORRECTION.)

In the August number of the REVIEW (page 138) we answered the query, whether an altar could be consecrated in an unconsecrated church, in the negative. Our authority was a decree of the S. Congregation, 12 Sept., 1857, which we cited as found in the *Collectanea S. Congregationis de Propaganda Fide* (published last year from the Propaganda

Press) page 307, n. 832. It did not occur to us to question the correctness of the statement, until some time afterwards our attention was called to another version of the same decree in Vol. III of the *Acta S. Sedis* where the answer is *affirmative.* As Muehlbauer in his *Decreta authentica* gives the same answer and discourses upon it, there can be no doubt that the *negative* of the *Collectanea* is an error of the copyist, which has been overlooked by the reviser, and which we did not suspect, as it is not mentioned among the "errata corrigenda" at the end of the volume.

The correct answer, therefore, is *that a fixed altar may be consecrated* in a church which is merely blessed.

INFIRM PRIESTS AND THE VOTIVE MASS.

Qu. There is an aged priest here, who, on account of defective sight, has obtained the privilege of saying the *Missa Votiva de Sancta Maria.* He wants to know (*a*) whether he can say this Mass every day, even on All Souls' Day ; (*b*) whether he is bound to say the *oratio imperata ;* (*c*) whether he can duplicate and say the three Masses on Christmas day.

Resp. a. The *Votiva* can be used any day of the year except the *triduum sacrum* of Holy Week, provided the document by which the faculty is granted makes no other restriction.

b. The *oratio imperata* is not obligatory in such cases, as the S. Congregation of Rites (28 Apr., 1868) has declared.

c. The priest may duplicate, if the Ordinary give the requisite faculty ; but the usual privilege of three Masses on Christmas day is restricted. The reason of the difference is that bination is permitted on account of the spiritual necessity of the people otherwise deprived of Mass ; whilst the three Masses of Christmas have a liturgical reason which would be wanting in the triple repetition of the same votive Mass. (Cf. *Collectanea*, Ed. II, n. 901.)

CONFESSION AND HOLY COMMUNION WITHOUT ABSOLUTION.

During the "Forty Hours" devotion, a confessor, almost exhausted with fatigue, hears the confession of a well-disposed penitent, who confesses mortal sins. The confessor gives the penitent a penance, and tells him to go to Holy Communion, but forgets to give him absolution. The penitent goes to Holy Communion the next morning.

Quaeritur 1°. Are his sins forgiven by the grace of the Sacrament of the Eucharist?

2°. Were he to die after Holy Communion, would he be lost, supposing he had not perfect contrition?

3°. Is it plausible to suppose that the Church would supply the absolution not given by the confessor?

It is the opinion of grave theologians that the Sacraments of the living (*Sacramenta vivorum*), under certain conditions, confer sanctifying grace, or *gratia prima.* But as these sacraments were not instituted primarily to wash away sin, they do not confer this grace (*gratia prima*) *per se*, that is, their first object is not the removal of sin; on the contrary, as we see from their definition, they suppose the soul of the recipient to be free from sin and alive in grace, at the time of their reception. Accidentally, however, or *per accidens*, they do wash away sin and impart the *gratia prima*, which is the proper object of the Sacraments of the dead—Baptism and Penance.

This opinion, which is considered "probable" by many theologians, has the authority of such grave names as St. Thomas, St. Alphonsus and Suarez. However, it is confessed that we have no certain proof from revelation for the opinion, and as the Church has not passed on the merits of the question, the matter remains quite doubtful.

Suarez puts the state of the question in these terse terms: "In the other sacraments" (sc. of the living)—"except Extreme Unction—it is only from a pious and probable conclusion that we have this opinion." The ground for the "*pia et probabilis conjectura*" that Suarez speaks of is that the sacraments give grace *ex opere operato* to the recipient who places no obstacle to their reception. But as one who

receives a Sacrament in good faith and with attrition does not place an obstacle, such a one gets the grace of the Sacrament received. As grace and mortal sin cannot exist in the soul at the same time, it follows that if the Sacrament received is one of the *Sacramenta vivorum*, this Sacrament must also take away his sins.

With theologians such as these holding the opinion as probable, we may answer the first question thus: that the sins of the man spoken of in the case are *probably* taken away by his reception of the Blessed Eucharist, if he had attrition for them. The answer to the second question may be inferred from the answer already given. For if perfect contrition were necessary as a condition for the blotting out of mortal sin by a Sacrament of the living, then there would be no benefit, in this regard, from the Sacrament, as perfect contrition of itself will forgive sin.

It remains to say, in answer to the third question, that it does not seem at all plausible to suppose that the Church would supply the absolution which the exhausted confessor forgot to impart.

The reason for this is that an essential of the Sacrament, namely the form of absolution, is wanting. Moreover, the nature of the Sacrament requires that the form of absolution be pronounced over the person, who must be morally present. The necessity of the moral presence of the penitent for absolution is held as a most certain condition by all theologians.

It might be suggested, in conclusion, that a confessor who has made a mistake in regard to his penitent, especially if the mistake be in any essential matter, is obliged to repair the error, as far as possible.

J. M.

THE "SQUIRE" AND MATRIMONIAL DISPENSATIONS.

Qu. Paula asks for a dispensation from a diriment impediment of marriage, and obtains the same from the bishop at the request of her pastor. Instead of contracting in the presence of the priest, as was naturally expected, the parties go to a justice of the peace and have the marriage ceremony performed according to the civil rite. Was the marriage valid?

The contention on the one hand is that, after the dispensation had been granted and communicated to the parties concerned, the impediment was removed and the marriage consequently valid, no matter where or how it took place.

On the other hand, it is argued that the dispensation takes its effect only when applied by the person who is delegated for the function by the authority granting it.

Resp. There is a much quoted rule in theology which reads: "Si dispensatio *absolute* concessa est, dispensatio permanet, si vero *hypothetice*, cum causa motiva corruit." If the Bishop gave the dispensation upon true reasons, which must have been alleged to obtain it, its validity stands on the ground of those reasons and makes the contract valid whether before the priest or any other witness. As for the view that dispensations take effect only at the time when they are applied by the person delegated for their execution, such can hardly be urged in cases like the present. The impediment is removed by the dispensation of the Bishop, and the parties concerned having been informed of the fact, they are free to marry. It is, no doubt, wrong to ignore the ministration of the priest, but this does not affect the validity of the act, unless the form of dispensation limits its application.

It may be said that the Bishop, had he known the disposition of the applicants for dispensation, would, in all likelihood, have refused to grant the dispensation except under the express condition that they were to be married in the presence of the priest. But the most that can be argued from such probability is that it creates a doubt about the validity of the dispensation, which doubt practically resolves itself in favor of the applicants, provided they actually obtained the

dispensation. "Qui certus est de impetrata dispensatione" (says Elbel P. X., Conf. xxi, 517) "et dubitat an ea sit valida, quia v. g. dubitat an, quod expressit vel tacuit, sit causa finalis necne, *satis probabiliter posse praesumere dispensationem esse validam.* Ratio est: quia in dubio est inclinandum potius pro valore quam pro nullitate actus.—Tamburinus cit. n. 5, Gob. theol. exper. tr. 9, n. 682. Eadem ratione Sanchez, Dicastillo de matr. disp. 8, dub. 6, n. 118. Aliique inferunt, generatim in dubio, etc., esse praesumendum pro valore actus seu dispensationis."

The *executor* of a dispensation granted by Faculty from the Holy See is the Bishop. He ordinarily commissions the pastor of the applicants for dispensation to communicate the fact of its execution to them.

There are cases where the S. Penitentiaria dispenses directly. In such cases the execution of the dispensation rest likewise with the Ordinary, and is considered as granted *conditionate* until its communication to the parties concerned renders it *absoluta.*

Dispensations of this kind are not, however, committed to the Bishop personally, but in his official capacity, so that their validity is maintained in the person of a substitute or successor to the original applicant.

An Ordinary may also transfer his right of execution to another Ordinary whenever change of domicile or similar circumstances call for such transfer in behalf of the parties asking for the dispensation. (Cf. Ballernini, Op. Mor., Vol. VI. n. 1386, seq.)

DISPENSATIONS OF MARRIAGE OUTSIDE OF THE DIOCESE.

Qu. Anna obtains a dispensation from the *impedimentum disparitatis cultus* through the pastor of the place in which she resides and where she proposes to be married. At the time, however, her intended husband lives at a distance, in another diocese. After some unexpected delay the parties conclude to have the ceremony performed in the city of the bridegroom, where the bride had gone on a visit previous to her contemplated marriage. She accordingly requests her pastor to forward the dispensation to her. The

pastor refuses to send on the dispensation, stating that it would have no value unless applied by himself in his own place. The lady, on the strength of a letter that she held, in which her pastor had previously informed her that the dispensation had been obtained, is married.

Is the marriage valid and was the act licit?

Resp. The marriage is valid; that is to say, the dispensation obtained in the diocese where Anna resided at the time when the application was granted, is valid and follows the person for whose benefit it was given. The Apostolic Faculties (Ordinariae, Form I and Extraordinariae C) are, it is true, given with the added clause "*nec illis uti possit extra fines suae diocesis;*" but this refers in the first instance to the authority which exercises the power of dispensation, and furthermore requires that the party asking it live in the diocese at the time when the dispensation is obtained.

This interpretation of the above-mentioned limiting clause in our Apostolic Faculties is proved by a letter of the S. Inquisition to the Bishop of Southwark (1865, Nov. 22), referring to dispensations in cases of mixed marriages. "Catholicos viros vel mulieres dispensari posse, justis accedentibus causis, super impedimento mixtae religionis ab Episcopo hanc facultatem habente, cujus sunt subditi ob domicilium vel quasi-domicilium in ejus dioecesi acquisitum, dummodo in eadem dioecesi actu existant quando dispensationem recipiunt; *dispensationem vero ita obtentam executioni tradi posse ubicumque mixta connubia contrahi permittuntur*, nisi aliquid aliud obstet judicio Ordinarii loci in quo contrahitur matrimonium: secus pro dispensatione ad Apostolicam Sedem recurrendum esse."

(Cf. Acta S. Sedis, vol, II, p. 671 ad 4.)

THE "SANATIO" IN A MIXED MARRIAGE WITHOUT THE REQUIRED GUARANTEE OF THE CHILDREN'S CATHOLIC EDUCATION.

Qu. Some time ago the pastor of X. was called to attend a dying Catholic woman. The husband was a Protestant and her cousin, and they had been married before a sectarian minister. The

priest realized the double impediment. The blood relationship had rendered the marriage invalid, and moreover the case was a reserved one on account of the implied denial of the Catholic faith on the part of the woman who attempted to contract in the Protestant church. Before applying to the Bishop for faculty to absolve and for dispensation to render the marriage valid the priest called for the husband, told him why the marriage was invalid, and that for its revalidation the Church required the education of the children in the true faith of their mother, with full liberty for the exercise of that faith on the part of the Catholic members. The husband said that he could not consent to any such condition ; that the children were Protestant up to that time with the consent of his wife, and that he did not wish any disturbance arising from such changes as the requirements of the priest implied.

The priest placed the matter before the Bishop, who, in consideration of the dangerous condition of the woman, who was very likely to die, gave the required dispensation after some hesitation. The woman died shortly after, which removed, of course, all question as to the application of faculties, as it was then no longer in her power to fulfil the duties of a Catholic wife and mother.

Could the Bishop, in virtue of the Apostolic Faculties which the hierarchy of these States enjoy, dispense from the impediments *disparitatis cultus* and *mixtae religionis* in a case where the guarantee of the Catholic education of the children is not given or expressly refused by the non-Catholic party, as in the above case?

Resp. The conditions regarding the consent of the non-Catholic party to religious freedom and the Catholic education of the children, are essential to the lawful and valid exercise of the Apostolic Faculties as given to our bishops. The clause *dummodo cautum omnino sit conditionibus ab Ecclesia praescriptis* leaves no alternative. Besides the S. Office (18 Mart. 1891) in a letter to the Greek Archbishop of Lemberg, says: "Cautiones etiam in articulo mortis esse exigendas."

It must, however, be borne in mind that there are conditions which may render the limitation practically void. Such are, for example, the age of existing children when their education can no longer be controlled, or the impossibility of future marital relation, etc.

A KINDRED CASE WITH A DIFFERENCE.

The above case suggests an important distinction to which we would call attention here :

Suppose that the two parties, a Catholic woman and her Protestant cousin, had come to the priest to be married, and that the Protestant party had consented to leave the Catholic free to exercise her religion and to educate her children in the Catholic faith—could the Bishop have given the dispensation for the marriage?

We believe not. The faculty of dispensing from the impediment of consanguinity *can not be applied in mixed marriages*, unless for the purpose of revalidating such marriages (in radice), but not for allowing them. This is the wording of the Faculty (Extraord. D. 5): "Dispensandi in matrimoniis jam contractis, *non item in contrahendis*, super gradibus consanguinitatis et affinitatis," etc.

THE FIRE OF PURGATORY.

Qu. A preacher, recently, speaking of the sufferings of purgatory, stated it as the common opinion of the Fathers of the Church, that the fire of purgation was a *material* fire, but that the words of St. Paul (I Cor. iii, 15), "yet so as by fire" might be understood of a *spiritual* fire. Some one objected to this latter interpretation as being contrary to an express decision of the S. Congregation to the effect that a person holding such doctrine *could not be absolved.* THE REVIEW was quoted as authority, but we could not find the decree.

Resp. There was a decision of the S. Congregation, published in THE REVIEW (vol. VIII, p. 130), concerning the fire of hell (not purgatory). It stated that penitents, in the confessional, holding that the fire of hell, spoken of in the S. Scriptures, is to be understood in *metaphysical* sense (*as excluding the literal sense*), should be properly instructed; and if they refused (pertinaces) to accept the common doctrine of the Catholic Church on the subject, they were to be denied absolution.

The words of the preacher referred to have nothing repre-

hensible in them, unless it be this, that distinctions of material and spiritual fire are of little practical use. It is quite logical to assume that the penalty for sin will affect the suffering-capacity of man in every part of his being in which he has committed sin, and that our speculations regarding the methods by which it is to be inflicted will not lessen its intensity one way or other.

THE MISSA SOLITARIA ACCORDING TO OUR FACULTIES.

Qu. Is it ever allowable, and under what circumstances, to say Mass without server or anyone else assisting? I refer to priests in the United States who, having the ordinary Faculties of the missionary clergy, desire to celebrate Mass *ex devotione.*

Resp. The question was answered in THE REVIEW some time ago. See Vol. VII. (Nov. 1892), p. 381. Our Faculties (Ord. I., 23) say: *Celebrandi . . sine ministro . . si aliter celebrari non potest.* The "Liber de Caeremoniis Missae" states that the words *si aliter*, etc., always suppose *a grave necessity* for celebrating alone. The Propaganda having been asked for an authoritative interpretation, the Cardinal Prefect wrote to the Bishop of Alton (Instr. Past., Oct., 1877) that a priest might say the Mass without server or anyone else present, *if otherwise he should have to omit the celebration altogether.*

For a more explicit answer, we refer to the above-mentioned paper in THE REVIEW.

ANALECTA.

DE CANTU SACRO DECRETUM S. RITUUM CONGREGATIONIS.

Quod S. Augustinus ceterique Patres saepenumero docuerunt de cantus ecclesiastici decore et utilitate, *ut, per oblectamenta aurium, infirmior animus in affectum pietatis assurgat*;[1] id Romanorum Pontificum auctoritas sibi integre eximieque perficiendum semper attribuit.—Quapropter in hoc Catholicae Liturgiae munus ita Gregorius cognomine Magnus curas ac studia contulit, ut vel ipsam appellationem ab eo sacri concentus sint mutuati. Alii vero, processu temporum, Pontifices, quum nescii non essent quantam hujus rei partem sibi divini cultus vindicaret dignitas, immortalis decessoris sui vestigiis insistentes, Gregorianum cantum non modo ad receptam, eandemque probatissimam, numeri formam revocandum sed etiam ad aptiorem melioremque exemplaris rationem exigendum indesinenter curarunt. Praesertim, post Tridentinae Synodi vota et sanctiones, atque Missalis Romani diligentissime exarati emendationem, Pii V. praecepto et auctoritate peractam, de promovendo liturgico cantu magis in dies assidua excelluit solertia Gregorii XIII. Pauli V. ac caeterorum, qui, ad incolume Liturgiae decus tuendum, nihil potius et antiquius habuerunt, quam ut rituum uniformitati, sacrorum etiam concentuum uniformitas ubique responderet. Qua in re illud Apostolicae Sedis sollicitudinem juvit praecipue, quod ipsi curae fuerit Graduale, accurate recognitum et ad simpliciores modos reductum, Joanni Petro Aloisio Praenestino elaborate preclareque adorandum committere. Nam mandatum, ut erat dignum homine officii sui perstudioso, docte ille complevit et celeberrimi magistri praestare valuit industria, ut, juxta probatissimas normas, servatisque genuinis characteribus, liturgici concentus reformatio jure conficeretur. Opus tanti momenti illustres Petri Aloisii Praenestini discipuli, insigne ejus magisterium et documenta secuti, typis Mediceis Romae excudendum, Pontificum voluntate, susceperunt.—Incoepta tamen hujusmodi experimenta

1 Confess. L. x, c. 33, n. 3.

et conatus non nisi aetati huic demum nostrae absolvere est concessum. Quum enim sa. me. Pius IX. liturgici cantus unitatem feliciter inducere quam maxime in votis haberet, a. S. R. C. assignandam, ejusdemque ductu et auspiciis muniendam, peculiarem virorum Gregoriani cantus laude praestantium Commissionem in Urbe instituit; ejusque examini editionem subjecit, qua denuo in lucem evulgaretur Graduale Romanum, typis olim Mediceis impressum et Apostolicis Pauli V. Litteris approbatum. Hanc dein editionem saluberrimo opere absolutam, parique studio et opportunis inductis emendationibus, ad normas a Commissione præscriptas, revisam, sibi valde probari haud semel ostendit, atque authenticam declarare non dubitavit suis Brevibus Litteris, die 30. Maji anno 1873, datis quarum illa est sententia: "*Hanc ipsam dicti Gradualis Romani editionem Reverendissimis locorum Ordinariis, iisque omnibus quibus Musices sacrae cura est, magnopere commendamus; eo vel magis, quod sit Nobis maxime in votis, ut cum in ceteris, quae ad Sacram Liturgian pertinent, tum etiam in cantu, una, cunctis in locis ac Dioecesibus, eademque ratio servetur, qua Romana utitur Ecclesia.*" — Antecessoris Sui adprobationem decreto confirmare atque extendere e re esse duxit Sanctissimus Dominus Noster Leo Papa XIII. Litteris enim Apostolicis, die 15. Novembris anno 1878, primæ Antiphonarii partis quæ Horas diurnas complectitur, novam editionem, ab iisdem viris per S. R. C. deputatis, egregie sane, ut decebat musicos eruditos, atque intelligenter revisam, peculiari commendatione est prosequutus, his sapienter ad Episcopos omnesque Musicæ Sacræ cultores verbis usus: "*Itaque memoratam editionem a viris ecclesiastici cantus apprime peritis, ad id a SS. Rituum Congregatione deputatis, revisam probamus atque authenticam declaramus, Reverendissimis locorum Ordinariis caeterisque, quibus Musices Sacrae cura est, vehementer commendamus, id potissimum spectantes, ut sic cunctis in locis ac Dioecesibus, cum in ceteris, quae ad Sacram Liturgiam pertinent, tum etiam in cantu, una eademque ratio servetur, qua Romana utitur Ecclesia.*"

Verum, quemadmodum post pontificium Pii IX. Breve de Graduali, ad ipsam editionis adprobationem in dubium vocandam, controversiæ pluries subortae et obstacula sunt permota, ob quae S. R. C., die 14. Aprilis an. 1877, sui muneris esse persensit editionem authenticam adserere, suoque suffragio penitus confirmare; haud aliter, post Apostolicas etiem Leonis XIII. Littearas, quin finem contentionibus facerent, sibi adhuc integrum putaverunt nonnulli consilia et decreta negligere de instituto cantus ecclesiastici,

constanti Romanae Liturgiae ratione et usu comprobati. Immo, choricis Ecclesiae libris in lucem prolatis, totaque hac re ad exitum egregie perducta, largiores evasere disputationes; et, in conventu cultorum liturgici cantus anno 1882 Aretii habito, validius excitatae censurae eos mœrore affecerunt, qui, in ecclesiastici concentus uniformitate, Apostolicae Sedi unice obtemperandum jure meritoque existimant. Quum autem qui Aretium hanc ob causam contenderant, vota quaedam seu postulata de eadem re non tantum in populum prodiderint, verum etiam Sanctissimo Domino Nostro Leoni XIII. formulis concinnata exhibuerint, Pontifex idem, negotii gravitate permotus, ut sacrorum concentuum, potissimum vero Gregoriani cantus, unitati et dignitati consuleret, vota illa seu postulata in examen adducenda assignavit peculiari Cœtui ab se delecto quorumdam Patrum Cardinalium Sacris tuendis Ritibus Praepositorum. Qui, omnibus mature perpensis, exquisitisque insignium quoque virorum sententiis, die 10. Aprilis anno 1883 sine ulla dubitatione decernendum censuerunt: "*Vota seu postulata ab Aretino Conventu superiore anno emissa, ac Sedi Apostolicæ ab eodem oblata pro liturgico cantu Gregoriano ad vetustam traditionem redigendo, accepta uti sonant recipi probarique non posse. Quamvis enim ecclesiastici cantus cultoribus integrum liberumque semper fuerit ac deinceps futurum sit, eruditionis gratia, disquirere quænam vetus fuerit ipsius ecclesiastici cantus forma, variæque ejusdem phases, quemadmodum de antiquis Ecclesiæ ritibus ac reliquis Sacræ Liturgiae partibus eruditissimi viri cum plurima commendatione disputare et inquirere consueverunt; nihilominus eam tantum uti authenticam Gregoriani cantus formam atque legitimam hodie habendam esse, quæ, juxta Tridentinas sanctiones, a Paulo V, Pio IX. sa. me. et Sanctissimo Domino Nostro Leone XIII. atque a Sacra Rituum Congregatione, juxta Editionem nuper adornatum, rata habita est et confirmata, utpote quæ unice eam cantus rationem contineat, qua Romana utitur Ecclesia. Quocirca de hac authenticitate et legitimitate, inter eos, qui Sedis Apostolicae auctoritati sincere obsequuntur, nec dubitandum neque amplius disquirendum esse.*"

Attamen postremis hisce annis, diversas ob causas, pristinæ difficultates iterum interponi, recentesque immo concertationes instaurari visæ sunt, quae vel ipsam quum hujus Editionis tum cantus in ea contenti genuinitatem aut infirmare aut penitus impetere aggrederentur. Neque etiam defuere qui ex desiderio, quo Pius IX. et Leo XIII., Pontifices Maximi, ecclesiastici cantus uniformitatem summopere commendatam habuerunt, alios quoscumque cantus, in

Ecclesiis peculiaribus jampridem adhibitos, omnino vetari inferrent. Ad haec dubia satius enucleanda, omnesque in posterum ambiguitates arcendas, Sanctitas Sua judicium hac de re deferendum constituit Congregationi Ordinariae omnium Patrum Cardinalium Sacris tuendis Ritibus Praepositorum, qui in cœtibus ad diem 7 et 12 Junii nuper elapsi convocatis, resumptis omnibus ad rem pertinentibus aliisque mox exhibitis mature perpensis, unanimi responderunt sententia : "*Servandas esse dispositiones sa. me. Pii IX. in Brevi 'Qui choricis' diei 30. Maji 1873; Sanctissimi Domini Nostri Leonis Papae XIII in Brevi 'Sacrorum Concentuum' diei 15. Novembris 1878; ac S. R. C. in Decreto diei 26. Aprilis 1883.*"—Quod autem ad libertatem attinet, qua Ecclesiae peculiares cantum legitime invectum et adhuc adhibitum possint retinere Sacra eadem Congregatio decretum illud iterandum atque inculcandum statuit, quo, in cœtu die 10 Aprilis an. 1883 habito, plurimum hortabatur omnes locorum Ordinarios aliosque ecclesiastici cantus cultores, ut Editionem praefatam in Sacra Liturgia, ad cantus uniformitatem servandam, adoptare curarent, quamvis illam, juxta prudentissimam Sedis Apostolicae agendi rationem, singulis Ecclesiis non imponeret.

Facta autem de his omnibus per infrascriptum S. R. C. Praefectum Sanctissimo Domino Nostro Leoni XIII. fideli relatione Sanctitas Sua Decretum Sacrae Congregationis ratum habuit, confirmavit, et publici juris fieri mandavit die 7 Julii an 1894.

CAJETANUS CARD. ALOISI-MASELLA,
S. R. C. Praefectus.

L. ✠ S. ALOISIUS TRIPEPI,
S. R. C. Secretarius.

IN FESTO S. VINCENTII A PAULO CONF.

ADDITIO AD CALCEM VI. LECTIONIS.

Post verba : "die decima nona mensis Iulii quotannis assignata" addatur : "Hunc autem divinae caritatis eximium heroem, de unoquoque hominum genere optime meritum, Leo Tertiusdecimus, instantibus pluribus Sacrorum Antistitibus, omnium Societatum caritatis in toto catholico orbe existentium, et ab eo quomodocumque promanantum, peculiarem apud Deum Patronum declaravit et canstituit."

ADDITIO MARTYROLOGIO ROMANO INSERENDA.

(19 Iulii) Quarto decimo Kalendas Augusti. . . . "Sancti "Vicentii a Paulo Confessoris, qui obdormivit in Domino quinto "Kalendas Octobris. Hunc Leo decimus tertius omnium Societa- "tum caritatis in toto catholico orbe existentium, et ab eo quomodo- "cumque promanantium, caelestem apud Deum Patronum con- "stituit."

ORBIS.

Quum Per Litteras Apostolicas in forma Brevis, diei 12 Maii 1885, Sanctissimus Dominus Noster Leo Papa XIII. Sanctum Confessorem Vincentium a Paulo *omnium societatum caritatis in toto catholico orbe existentium et ab eo quomodocumque promanantium ceu peculiarem apud Deum Patronum* declaraverit et constituerit; Rmus D. Antonius Fiat, Moderator Generalis Congregationis Missionis, quo sancti Patris ac Fundatoris sui in universa Ecclesia honor et gloria magis magisque adaugeatur, Sanctissimum eumdem Dominum Nostrum iteratis precibus rogavit, ut de eiusmodi Patronatu tam in Officio quam in Martyrologio Romano, die decimanona Iulii, per additamenta a se proposita, mentionem fieri benigne concederet.

Hae porro additiones quum a me infrascripto Cardinali Sacrae Rituum Congregationi Praefecto et Relatore, in Ordinariis ipsius Sacrae Congregationis Comitiis ad Vaticanum subsignata die coadunatis, ut approbarentur propositae fuerint, Emi ac Rmi Patres Sacris tuendis Ritibus praepositi, audito R. P. D. Augustino Caprara S. Fidei Promotore, ita rescribere rati sunt: *Pro gratia, et ad Emum Ponentem cum Promotore Fidei.* Die 10 Iulii 1894.

Itaque earumque additionum revisione per me infracriptum Cardinalem una cum eodem Promotore S. Fidei rite peracta, atque a meipso facta Sanctissimo Domino Nostro Leoni Papae XIII. de hisce omnibus relatione, Sanctitas Sua sententiam eiusdem Sacrae Congregationis ratam habens eiusmodi additamenta prout huic praeiacent Decreto, tam in Breviario quam in Martyrologio Romano inseri iussit. Die 23 iisdem mense et anno.

✠ CAI. CARD. ALOISI-MASELLA,
S. R. C. Praefectus.

ALOISIUS TRIPEPI,
Secretarius.

BOOK REVIEW.

SUMNARIUM LOGICAE SECUNDUM PRINCIPIA S. THOMAE AQUINATIS ad usum alumnorum Pontificii Collegii Josephini Columbiensis, auctore Josepho Jessing ejusdem Pont. Collegii rectore, Fasiculus I, prima mentis operatio. Fasc II, Secunda mentis operatio. Fasc. III, Tertia mentis operatio. Columbi Ohioensis. Ex Typographia Polyglotta Collegii Josephini, 1894.

The rector of the Pontifical College of St. Joseph in Columbus, Ohio, has found time, amidst his many arduous duties, to write a work on "Logic," which, though primarily intended for class use in his own college, may serve a wider purpose, and as such merits a brief notice here. The author has struck a safe medium between brevity and prolixness. In the one hundred and seventeen pages that make up these three fasciculi, he has unfolded the essentials of logic without either overstraining the beginner's mind by multiplicity, or leaving it sufficiently developed through a paucity of objects. Confining himself mainly to the formal side of logic, he has followed closely the thought of Aristotle, as expanded by St. Thomas. We say followed, yet not servilely. He moulds the logic of the Stagyrite and the Angelical to the needs and capacity of his young readers. His presentation, though concise, is withal clear; although here and there passages occur where the terminology fails slightly in accuracy. To cite but one instance, Fasc. 1, p. 5: "Discretio qua inter res aliam ab alia discernimus, fit apprehensione notarum, quas res apprehensa in se habet, et *conscientia* vocatur." The discerning or apprehending act is not consciousness but the object of consciousness.

HINTS ON PREACHING. By Rev. Joseph V. O'Connor. Philadelphia: Porter & Coates, 1894.

In a neat volume of 69 pages, the author briefly states his views on preaching. The contents comprise: the law of vocal delivery, natural manner, cultivation of the voice, style, gesture, reading of

devotions, and some general hints on self-improvement in the art of delivery. That the principles laid down by Father O'Connor are calculated to develop practical preachers may be inferred from the Introduction given the book by the Most Reverend Dr. Ryan, a prelate enjoying the highest reputation as a pulpit orator. He deems these "Hints on Preaching" excellent, "because calculated to make preachers more natural in their delivery."

There are many pithy sayings worth remembering scattered through the book, such as "Half educated persons are the sharpest critics." "The basis of public speech is conversation." "Much reading of newspapers vitiates any style you may have, and as you never dream of trying to remember what you read in them, they are practically useless as a means of mental cultivation."

Young preachers will do wise to master the contents of this little volume.

DE SYSTEMATE MORALI ANTIQUORUM PROBABILISTARUM. Dissertatio historico-critica, auctore Franc. Ter Haar, C.SS.R.—Neo Eboraci, Cincinnati, Chicago: Fratres Benziger, 1894. Pag. 108.

Opusculum hoc questionem antiquam novo prorsus modo pertractat. Nemo sacerdos nescit, quanti momenti in theologia morali sit illa quaestio quae agitur de Probabilismo; scit quoque varia hac de re esse systemata. Hodiedum duo tantum systemata supersunt: Aequiprobabilismus, cujus praecipuus fautor est S. Alphonsus, et Probabilismus simplex; etenim Probabiliorismus et Tutiorismus, qui saeculo praeterito tot tantosque nacti fuerant asseclas, jam dudum a S. Doctore devicti et prostrati jacent. Probabilistae autem simplices recentis aetatis praecipue nituntur communi consensu magnorum Probabilistarum qui post Medinam vixerunt. Jamvero R. P. Ter Haar hujus fundamenti valorem perpendere intendit.

Postquam clare et distincte statum controversiae inter Aequiprobabilistas et Probabilistas simplices exposuit (p. 9–16), in *prima* parte agit auctor de *mente antiquorum Probabilistarum* (p. 17-85). Tres autem classes Probabilistarum inter antiquos distinguendas esse docet: (1) *Aequiprobabilistas* vel *Probabilistas moderatos*, qui solum admittunt opinionem pro libertate, quando est *aeque aut fere aeque*, i.e., *dubie vel parum* minus probabilis; (2) *Probabilistas puros vel simplices*, qui illam thesin expresse negant et permittunt sequi etiam opinionem *certe*, *evidenter*, *notabiliter* minus probabilem;

(3) *Probabilistas ambiguos vel ancipites*, qui solum veram et solidam probabilitatem postulant, sed nequaquam definiunt in quo haec consistat, utrum scil. opinio certe ac notabiliter probabiliori opinioni opposita, adhuc solidam probabilitatem retineat.

Haec antiquorum Probabilistarum distinctio in tres classes multis documentis probatur; textus auctorum ex ipsis fontibus allegantur, ita ut lector eorum mentem ex ipso verborum contextu legere possit. Revera ex criticis illis investigationibus constat multos et graves ex Probabilistis antiquis Aequiprobabilismo S. Alphonsi quoad systematis limites optime consentire, quia usum opinionis minus probabilis expresse restringunt ad aeque probabilem vel ad paulo aut dubie minus probabilem. Ita, ut praecipuos tantum auctores referam, exhibentur textus Suarez, Perez, Rebelli, Valentiae, Herinx, Mastrii, Card. Pallavicini, Passerini, Esparzae, Terilli, Daniel, Rassler, Mayr, Amort, Biner, etc. Multi ex illis Probabilistis jam in III^a^ editione meae Theologiae Moralis (L. I, n. 86) adducti fuerant, sed P. Ter Haar horum aliorumque auctorum ipsa verba et textus refert et discutit.

Ex adverso tamen multi quoque ex antiquis illis theologis, praecipue saeculi XVII inter Probabilistas simplices numerandi sunt quemadmodum ex textis ab auctore relatis constat. Denique solide et erudite argumentatur de Probabilistis ambiguis, ut horum quoque mentem de hac controversia exploret. Tandem has conclusiones historicas ex variis locis S. Alphonsi confirmat (p. 80, 85).

In altera parte doctus auctor inquirit de *auctoritate antiquorum Probabilistarum in hac controversia* (pp. 86-96). Ostendit veram de Probabilismo doctrinam initio post Medinam fuisse valde confusam et obscuram, eam paulatim magis fuisse explicatam et restrictam, praesertim per theologos Societatis Jesu occasione controversiarum cum Jansenistis, perfecte autem fuisse dilucidatam et demonstratam per S. Alphonsum, Ecclesiae Doctore, divinitus missum potissimum adversus Jansenismi errorem. Quoad S. Alphonsi auctoritatem allegat pulchrum hoc Card. Manning f. m. testimonium: "The works of St. Alphonsus are, I may say, a summary of Moral Theology, as the great work of St. Thomas is of dogmatic." (The Mission of St. Alphonsus. *Sermons*. Lond. 1872, vol. II, p. 209).

Antequam operi finem imponit, redit auctor ad praecipuum fundamentum recentium Probabilistarum, hujusque infirmitatem ostendit, spectando rem tum historice et critice, tum theologice. En compendium eruditae hujus dissertationis. Nostro judicio auctor

intentum suum plene probavit ; poterit quis circa unum alterumve textum vitilitigare ; generatim dicendum est, textus adeo claros et copiosos esse, ut mens, praejudiciis libera, veritatis lumini cedere debeat. Stylus est facilis et ab omni acrimonia alienus. *Index Alphabeticus* in quo plus quam centum theologi occurrunt, opus claudit.

Jos. Aertnys, C.SS.R.

A RETREAT consisting of thirty-three discourses with Meditations for the use of the Clergy, Religious and others. By the Rt. Rev. John Cuthbert Hedley, O.S.B., Bishop of Newport and Menevia.—London : Burns & Oates. (Benziger Bros.)

A son of St. Benedict, father and chief of many souls called to various degrees of perfection, adds to the number of manuals, already quite large which serve as direction and spiritual food during a Retreat. The subjects considered in these thirty-three discourses deal, like other manuals of meditation, with the vital concerns of the human soul, its relation with its Creator and Redeemer. The introductory chapter points out the essential characteristics of a good Retreat. Then follow readings and meditations on : Redemption and Grace;—Sin, Death, Judgment, Hell;—The Life of Christ ;—The Holy Spirit ;—The Religious Promises, etc. ; —The Divine Office ;—The Blessed Sacrament ;—The Holy Mass ; —Work and Apostleship ;—Our Life and its Surroundings ;—Little Sins ;—Spiritual Reading;—Our Blessed Lady ;—Heaven ;—Perseverance.

Whilst some of these subjects seem from their title to appeal exclusively to priests or to religious, they will be found applicable to serious minded persons in the world, since the principles treated therein lie at the root of all Christian practice, albeit the manner in which the author sets them forth is apt to induce aspirations to the more perfect life of the evangelical counsels.

But if the themes be old, not so the manner in which they are made to appeal alike to intellect and heart. The form in which Bishop Hedley puts his subject before us is calculated to facilitate both reflection and definite resolve. He begins by a consideration of the topic chosen for reflection, in its various phases. We commence

by reading several pages of matter and informing the mind with truths which give us a survey of our duty and draw us to its fulfillment. Then follow *Points for Mental Prayer*, condensing thoughts into pithy maxims, eliciting the activity of the will and leaving a clear mark upon memory and heart. In this way pertinent spiritual reading is made a preparation for each meditation, and both combine to effect that renovation and deepening of convictions about the eternal truths, which is the main aim of a good Retreat. Some of the discourses are exceptionally beautiful, as that on the Blessed Sacrament of the Altar, and another on Prayer, to which we find added a method of preparation for mental prayer, full of practical suggestions.

The volume will prove of real service to priests and religious in spiritual Retreats whether made privately or in community.

DISTINGUISHED IRISHMEN OF THE SIXTEENTH CENTURY. First Series. By the Rev. Edmund Hogan, S.J.—London: Burns and Oates. (New York, Cincinnati, Chicago: Benziger Bros.) 1894. 8vo. Pg. ix, 506.

Father Hogan, the eminent Jesuit professor of the Royal Irish Academy, has added another volume to his varied list of remarkable works on subjects of Irish history and letters. In the *Ibernia Ignatiana*, published nearly fifteen years ago, new and interesting documents relating to the history of Ireland were brought to light out of the archives of the Society. These documents consisted mainly of original letters written between the years 1575 and 1608, the printed edition reproducing the literal Latin text. At the instigation of Father Clark, S.J., editor of the *Month* (London), an English version was published, together with other documents of a somewhat later date, in form of biographies and correspondence of memorable Irishmen. The present collection, which is substantially a reprint of the articles published by Father Clark, ends with Father Holywood's death in 1626. It embraces the biographies of Bishop Edmund Tanner, Fathers David Woulfe, Edmund O'Donnell, Robert Rochfort, Charles Lea, Richard Fleming, John Howling, Thomas White, Nicholas Comerford, Walter Talbot, Florence O'More, Thomas Filde, Richard de la Field, Henry Fitzsimon, James Archer, William Bathe, Christopher Holywood,

together with Brother Dominic Collins, once chief of the O'Cullens, "a great tribe," as O'Duggan wrote of them, "with whom it is not safe to contend," but who on leaving the world to become an humble servant in the militia of St. Ignatius, changed his name to wipe out all trace of ancient pride.

That the accounts here given are accurate can hardly be doubted. They are the reports of conscientious and observant men, who wrote of current events in trying times as spectators, or actors and sufferers. They give, as our author says in his preface, "a minute and lifelike picture of the period, and present many aspects thereof which are lost sight of by historians," because in setting forth their observations, they were influenced simply by the motive of obedience to their rule which obliged them to make their "relatio" on current events to the Superior of their Order.

Accordingly, the evidence which Father Hogan adduces, is of especial value inasmuch as it corrects some widely-spread errors regarding historic personages and incidents, to which consent had been given by many for want of surer testimony. As an instance of this kind we may mention the scholarly William Bathe, of Drumcondra Castle, some of whose biographers, Catholic as well as Protestant, have strangely combined in misrepresenting the man and his work.

The Abbé Glaire speaks of him as a "Protestant." Harris, in his edition of Ware's *Irish Writers* and in Kippis' *Biographia Britannica*, represents him as an ill-tempered and rebellious citizen chagrined at the decay of his family which had fallen from its pristine rank. He is in various places called Bates and Batty, said to have been born of Protestant parents, and to have died "when about to retreat to the Court of Spain," which latter phrase might be true if he could be supposed to mean that the died "when about to *give* a spiritual Retreat to the Spanish Court."

The facts set forth by our author are that William Bathe was not a mere Dublin "citizen." He represented the head of his family as the son and heir of a Chancelor of the Exchequer and first cousin of the Earl of Roscommon, related to the Earl of Lincoln and to Queen Elizabeth, of whom he was a special favorite. His seat at Drumcondra was one of the chief castles, not only among those of his county but of his numerous namesakes and kinsmen who held rich demesnes in Dublin and Meath. An entry in the novice book of Tourney, where he was received into the Society, shows that, before joining the Order, he studied humanities in

Ireland, philosophy at Oxford and theology at Louvain. That his parents were not only Catholics but devoted to their faith is shown from many letters from which Father Hogan cites passages in his footnotes.

But it would lead us too far to enter into the details of this interesting collection which contains so much that throws a pleasing light both upon the individuals with whose narrative it deals, as also upon the national features of a race conspicuous in the past for every noble quality of loyal faith and manly virtue. "Admitti Hibernos desiderat omnino Pater Generalis," writes the Assistant General in Germany, on the Feast of St. Patrick, 1604, "quum ad institutum nostrum facti quodammodo videantur humilitate, obedientia, charitate et doctrinae laude, quibus, omnium locorum testimonio, valde excellunt." (From Father Fitzsimon's *Catalogus*).

MELODIES OF MOOD AND TENSE.—By Charles H. A. Esling, A.M., LL.B. Philadelphia: Charles H. Walsh, 1894.

Those who rightly gauge the value of Belles-Lettres by the underlying principle that the beautiful must rest its forms essentially upon the true, will rejoice at productions like "Melodies of Mood and Tense," where they find that the instrument on which the author discourses is a Catholic heart.

Of the pieces contained in this volume, but few are what is commonly termed religious poetry. They speak of the seasons, of New England scenes and the Old World sights that delight the tourist, of persons dear to the author's heart, and of others fair of universal fame. Yet in all there is a resonance which, like the fundamental chords upon the harp, impart a tone of reverence to the lyric melody. Accordingly the lighter vein, such as we find it in *vers de societé*, is not used to idealize false passions, or the artificial mimicry of forms which lack understanding and feeling to render them reasonable or at least human. This seems to us a great merit, which is perhaps too much undervalued by those who look at once for rythmic form and rhyme in their analysis of true poetry. To us a mistaken moral sentiment, a false view of life, a narrow exclusiveness incompatible with Catholic tolerance, is that element in poetry, as in all art, which renders it a contradiction to its terms—because nothing can be aesthetically beautiful which is ethically ugly. On the other hand the ethical element in poetry is

the vivifying principle, which needs, of course, suitable form to make it appeal to our sense, but without which all remains formal and cold. Mr. Esling's verses satisfy this first principle of all true art, and this fact entitles them to the attention of our readers.

THE FORMATION OF CHRISTENDOM. By T. W. Allies, K. C. S. G.—Popular Edition.—London: Burns & Oates. (Benziger Bros.)

Mr. Allies' "Formation of Christendom" has been a long time before the public, but it can hardly be sufficiently well known among the class of popular readers who would perhaps derive most fruit from its use. It is one of the best apologetic books of our day, and shows not only what Christianity has done for man in producing the best type of civilization, but proves conclusively that in it alone lie the perpetual forces which can reconstruct society whenever it needs reconstruction. For the Catholic there is much consolation in the picture which the author draws of the wondrous regenerative power of the Church, and to every thoughtful non-Catholic there is ample opportunity given of studying and comparing the elements that build and those that destroy the divinely inspired fabric of human society.

BOOKS RECEIVED.

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